

LUTHERANISM
IN
BUCKS COUNTY

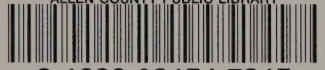
1734 — 1934

ALLEN S. FISHER

Ben

[Amer. Indian interest]

ALLEN COUNTY PUBLIC LIBRARY



3 1833 03154 7315

1st Edition
illus.

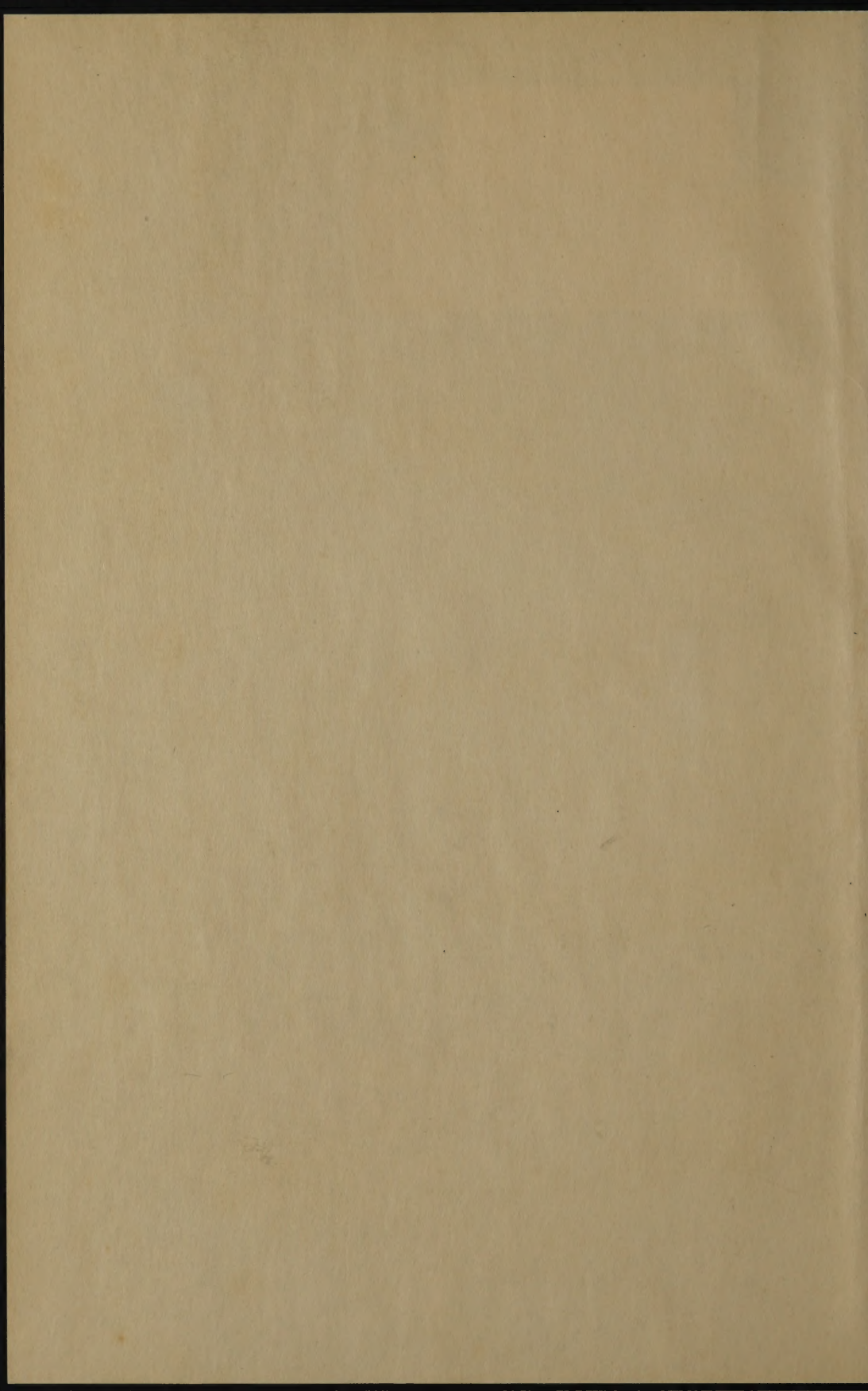
scarce

Gc 974.801 B85fi
Fisher, Allen S. 1890-
Lutheranism in Bucks County,
1734-1934

25 -

BUSK 32

✓



LUTHERANISM
IN
BUCKS COUNTY
1734-1934

With a Restudy Of
The Indians of Eastern United States
To More Definitely Prove
Lutheran Missions Among the Lenape
Of the Delaware Valley
1638-1740

By
ALLEN S. FISHER
PASTOR
The Lower Tinicum Lutheran Parish
TINICUM, PA.

1935

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270

Copyright, 1935

By

ALLEN S. FISHER

THE PREFACE

The popular request for the information, on the part of many who assisted in the gathering of the data, is the strongest reason to justify this publication. A survey of the data, accumulated thru the study of 180 tests and hundreds of correspondences, and the activities of the 15,000 Lutherans now living within the County not only fully justify but make the preservation of such Lutheran History very desirable. The publication is offered to the public, in the hope that it may render a slight service to the Church and the Community.

Many courtesies and favors, such as the information from the pastors and the loan of books or cuts, are recognized individually in the text; but it would not be possible to make a full acknowledgement to the many persons who so kindly and so generously assisted. In a very general manner the author acknowledges his indebtedness and expresses his sincere appreciation for all such favors. Without such help, received from so many sources and in so many forms, the data could not have been compiled. Special recognition is due the following: the Rev. E. P. Pfatteicher, D. D., the President of the Ministerium of Pennsylvania and the Adjacent States, and the Rev. Stanley Billheimer, D. D., the President of the Synod of East Pennsylvania, for their assistance and encouragement; Pastors John J. Kline, Preston A. Laury and Harvey S. Kidd for their invaluable suggestions; the Rev. Prof. William J. Hinke, Ph. D., for his research on congregational histories, particularly depending upon his data for the facts of the early days of Keller's and Tohickon; Dr. B. F. Fackenthal for his research in local history; Prof. Frank G. Speck, Ph. D., for information on the Lenape; and Dr. Amandus Johnson for assistance on the subject of Swedish Missions among the Indians.

Because of the fact that most of the congregational histories were printed and the material was stored, after having run in local newspapers, the plan of the book is slightly different from what it might have been if this material were not a reprint. There are three main divisions and each has its own foreword: the congregational histories; the biographies of the pastors; and the restudy of the history of the Indians.

The customary index, in the rear of the book, is brief because of the nature of the publication and because the information submitted in the table of contents is fuller than usual. The table of contents will also serve the purpose of an index.

If all of the many illustrations used in this publication had to be purchased, the book could most likely not have been produced. Acknowledgement concerning such favors is made elsewhere in the

LUTHERANISM IN BUCKS COUNTY

text. Illustrations marked (X) are the property of the author and are offered for resale in an effort to cover the cost of producing this publication.

An earnest effort has been made to preserve accurate history. In order that the material may be the more helpful for further historic research, the source of the information has usually been indicated. Judging from the sale of 400 copies, before the book is off the press, and from the comments, on the part of those who have seen the manuscript or read the newspaper articles, this research will actually be of some benefit, whether or not it may prove a financial success. Practical results of this research were apparent, prior to the publication of the accumulated information. Errors, which had been accepted for many years, have been corrected.

A LIST OF THE ILLUSTRATIONS

When not otherwise marked or recognized the church views have been supplied thru the courtesy of the respective congregations. All illustrations and photographs marked (X) have been produced by the author and are offered for sale, in an effort to cover the cost of production. Beside the above acknowledgement, the author expresses appreciation to the following persons for the loan of illustrations, as listed:

Mr. John Cressman for pp. 23, 45 and 101
Rev. S. E. Moyer for pp. 14, 17, 103 and 104
Bucks Co. His. Society pp. 26, 66 and 182
The Intelligencer Pub. Co., page 29
The County Commissioners permitted p. 3
Rev. John Swartz for pp. 38 and 41
Mr. Charles Berkemeyer pp. 86 and 88
Rev. H. S. Kidd for pp. 42, 69, 85 and 106
Rev. Chas. Althouse for page 46
Mrs. Harvey Freed for page 55
Dr. B. F. Fackenthal, Jr., page 75
The Phila. Luth. Seminary for pp. 54, 93 and 185
The Lutheran for pp. 6, 43, 79, 100

	Page
Map of Bucks County	3
St. John's, Spinnerstown	4 (X)
Pastors who served St. John's	6 (X).
St. Matthew's, Kellers Church	7 and 9
Pastor's who served St. Matthew's	12 (X)
Peace, Weisel	14 and 17
Pastors who served Peace	16 (X)
St. Luke's, Ferndale	18

LIST OF ILLUSTRATIONS

Pastors who served St. Luke's	21 (X)
Trinity, Springfield	23
Pastors who served Trinity	26 (X)
Typical Bucks Co. log houses	26 and 66
The Lower Tinicum Churches	27
Hillpot Graveyard at Tinicum	29
Pastors who served Christ's	35 (X)
Colonial pastor enroute	37
Christ's, Trumbauersville	38 and 41
Interior of Colonial Churches	42, 69, 79 and 85
The Last Supper	42
St. John's, Ridge Valley	43
The Durham Church, Durham	45 and 46
Views of the Hillton Church	48, 49 and 51
Pastors who served St. Peter's	53 (X)
Muhlenberg Memorial, Seminary	54
St. John's, Richlandtown	55 and 56
Pastors who served St. John's	58 (X)
Jerusalem, Almont	61 and 62 (X)
Pastors who served Jerusalem	64 (X)
Zion's, Zion's Hill	67 (X)
Pastors who served Zion's	68 (X)
St. Peter's Riegelsville	73 and 75
Pastors who serve St. Peter's	76 (X)
The Upper Tinicum Churches	77 and 78 (X)
St. Paul's, Applebachsville	80
St. James', Chalfont	82
Pastors who served St. James	84 (X)
St. Michael's, Sellersville	86 and 88
Pastors who served St. Michael's	89 (X)
St. Paul's, Doylestown	91
Pastors who served St. Paul's	93 and 94 (X)
St. John's, Quakertown	97
The St. John's Parsonage	98
Pastors who served St. John's	99 (X)
Muhlenberg preaching in a barn	100 (X)
Christ's, Springtown	101
Views of St. Andrew's, So. Perkasia	102, 103 and 104
Parsonage of the Hilltown Parish	105
A Communion Table	106
St. Luke's, Dublin	107
Young Women's Missionary Society	109 (X)
Miss Florence L. Buckner	110 (X)
Dublin Catechetical Class	111 (X)
Views of Trinity, Quakertown	112 and 113
The Rev. Nathan B. Yerger	115
Views of Trinity, Perkasia	116, 117, 118 and 120
The Rev. Norman Y. Ritter	116

LUTHERANISM IN BUCKS COUNTY

Zion's, Bristol	122 (X)
Pastors who served at Bristol	123 and 124 (X)
The Redeemer, S. Langhorne	126 (X)
Pastors who served Redeemer	127 (X)
The Good Shepherd, Southampton	129 (X)
The Rev. U. S. G. Bertolet	130
Christian Education electro	134 (X)
Ingram or Great Spring	165
Indian hut in Mexico	166
Indian Village	167
Incas Foundations in Bolivia	167
Indian captives	169
Wampum Belt	172
Stone Age Implements	173
The Durham Cave	174
A Pueblo Village in New Mexico	175
Indian Camp Fire Scene	176
Portrait of Chief Lapowinsa (1737)	177
Portrait of Capt. John (1737)	179
Chief War Eagle (Chas. Weber)	181
The Lenape Stone	182
The Penn Treaty Re-enacted	183
The Wissahickon	185
The Texas Mission	187
Title page of the Campanius Catechism	190
Zeisberger preaching to the Indians	191
Dr. Knubel visiting Rocky Boy, Montana	192
Old Zion's, Phila., Washington's funeral	193
Pages 50-51 of the Campanius Catechism	194
Indian children of Rocky Boy Mission	195
First Schoolhouse—Ohio	198
Reconstructed church and Missionaries' cabins, New Phila., Ohio	198

THE TABLE OF CONTENTS

	Page
The Title Page	I
The Copyright	II
The Preface	III-IV
The List of Illustrations	IV-VI
The Table of Contents	VII
Dedication of the Publication	VIII
 Part 1 Congregational Histories	 1-134
A Foreword and a Map of the County	1-3
Thirty-one Congregational Histories	4-130
(for the chronological arrangement see pp. 2 and 131)	
An Appendix, Showing Marginal References	131-134
 Part II The Biographies of Pastors Who Served	
in Bucks County, 1734-1934	135-162
A Foreword, Showing the Bibliography	135
A list of Abbreviations Used	136
Biographies Arranged Alphabetically (Cf. Index B) ..	137-162
 Part III A Restudy of the Indians of eastern United	
States, with particular attention to the Lenni	
Lenape of eastern Pennsylvania and New Jersey	
for the purpose of preserving more definite infor-	
mation concerning Lutheran Missions among	
them, 1638-1740	163-199
A Foreword and the Bibliography	163-165
Inaccurate Generalities to be avoided	166-171
A Brief History of the Indians	171-177
The History of the Lenni Lenape	178-183
Contributions by the American Indians	184-185
Christian Missions among the American Indians ...	186-189
Evidences concerning Lutheran Missions	189-198
Data submitted by Dr. Amandus Johnson	199
Index A—Congregational Histories	200-206
Index B—Biographical Sketches and Photographs of	
the Pastors	206-208
Index C—Restudy of the Indians	208

Sincerely appreciative
of the splendid co-operation in the Work of the Church
and
of the many kindnesses bestowed upon the pastor's family,
this effort to preserve the History of our Church is respectfully dedicated to the members of the Lower Tinicum Parish

1935

A FOREWORD TO THE CONGREGATIONAL HISTORIES

The following revised histories, of Lutheran congregations within the bounds of the present Bucks County, are published in the hope that they may help this and succeeding generations to evaluate the heritage bequeathed to the Church, through the sacrifices and the heroic qualities of the men and women who founded and maintained the Lutheran Church here in the past two centuries.

An effort has been made to preserve all essential data. To make the narration of this history more complete and more interesting, not only have been added the pictures of the churches but also all available photos of pastors. The photo of a pastor appears in the first parish he served, unless in the case of some of the men there are duplications so as to produce plates of the pastors of a parish where congregations are or might be interested in such a plate for future congregational histories.

As shown by the accompanying map of Bucks County, most of these Lutheran congregations are located in the townships of the upper end which, because of their predominantly German population, have come to be known as the German townships. Because of the religious persecutions in Europe at the opening of the 18th century, thousands of German refugees accepted the haven offered them by Penn. The port of Philadelphia was the chief point of entrance after which they spread in three streams: toward Lancaster; toward Reading; and, thru the Perkiomen and Goshenhoppen sections into the upper end of the present Bucks County and beyond.

Into this wilderness they brought not only their ability to till the fertile valleys; but also their ideals of home, of school and of church. The German Lutheran Church began at New Hanover (Falckner Swamp) in the first years of the 18th century; but before the middle of the century it had become established at several points in this County, evidently beginning at Spinnerstown. The spread of Lutheranism is indicated by the consecutive numerals on the accompanying map.

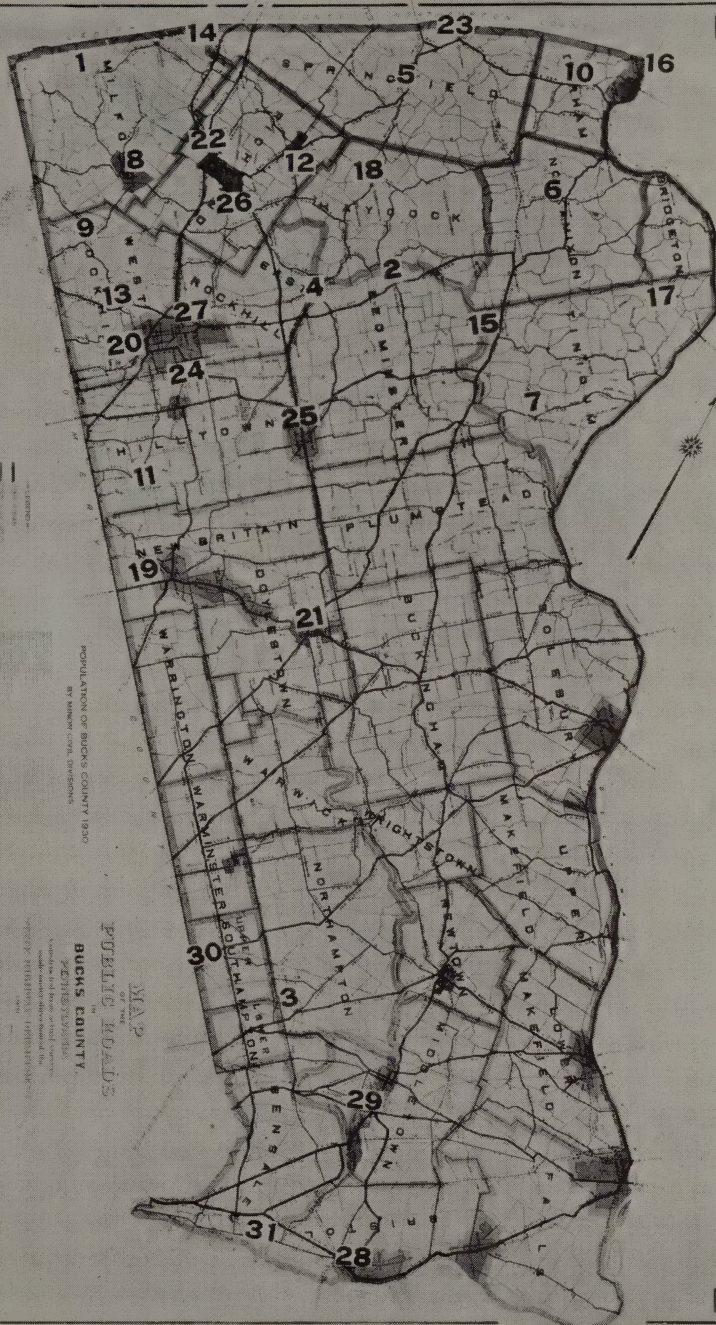
Some of the oldest congregations were among those who depended upon and supported the leadership of the Patriarch Muhlenberg; but not all of them favored the Synod and the Halle influence for Bucks County was then still a wilderness which was sparsely settled and in a chaotic condition so that it was fertile soil for those opposed to Muhlenberg and his leadership. In these pages are preserved the stories of all these Lutheran congregations, in fact, of all the present Lutheran congregations, whether they belong to the present Ministerium of Pennsylvania, the Synod of

East Pennsylvania, or the Missouri Synod, as well as some data on unsuccessful attempts to establish and maintain such Lutheran congregations.

The numerals on the accompanying map indicate the chronological spread of Lutheranism, as determined by the most reliable sources, which are indicated in the Appendix attached to these congregational histories. Whenever a source is indicated in the text it is shown, by the numerals in parentheses, thus (1), (2) etc., refer to marginal references shown in the Appendix. These sources are indicated for the benefit of those who may question, or care to investigate any data submitted. There are a few uncertainties; but in most cases the information given is sustained by the indicated sources.

For the benefit of those not thoroly familiar with Bucks County the following chronological arrangement shows: the location of the congregations in chronological order; the name of the congregation, the town or community and township in which located; and, the earliest authoritative date of organization or the beginning of the Church Record.

1.	St. John's Evan. Lutheran, Spinnerstown	1734
2.	St. Matthew's Evan. Lutheran, Keller's Church	1744
3.	The Neshaminy Lutheran Mission, Northampton Twp.	1748
4.	Peace Evan. Lutheran, Weisel	1750
5.	Trinity Evan. Lutheran, Pleasant Valley	1751
6.	St. Luke's Evan. Lutheran, Ferndale	1752
7.	Christ's Evan. Lutheran, Tinicum	1760
8.	Christ's Evan. Lutheran, Trumbauersville	1768
9.	St. John's Evan. Lutheran, Ridge Valley	1789-92
10.	The Durham Evan. Lutheran, Durham	1790
11.	St. Peter's Evan. Lutheran, Hilltown	1804
12.	St. John's Evan. Lutheran, Richlandtown	1808
13.	The Jerusalem Evan. Lutheran, Almont	1826
14.	Zion's Evan. Lutheran, Zion Hill	1840
15.	The German Lutheran, Ottsville	1843
16.	St. Peter's Evan. Lutheran, Riegelsville	1850
17.	The Evangelical Lutheran, Tinicum Township	1851
18.	St. Paul's Evan. Lutheran, Applebachsville	1855
19.	St. James' Evan. Lutheran, Chalfont	1857
20.	St. Michael's Evan. Lutheran, Sellersville	1859
21.	St. Paul's Evan. Lutheran, Doylestown	1859
22.	St. John's Evan. Lutheran, Quakertown	1860
23.	Christ's Evan. Lutheran, Springtown	1860
24.	St. Andrew's Evan. Lutheran, South Perkasio	1866
25.	St. Luke's Evan. Lutheran, Dublin	1869
26.	Trinity Evan. Lutheran, Quakertown	1890
27.	Trinity Evan. Lutheran, Perkasio	1892
28.	Zion's Evan. Lutheran, Bristol, (1893, 1904)	1917
29.	Redeemer Evan. Lutheran, South Langhorne	1904
30.	Good Shepherd Evan. Lutheran, Southampton	1917
31.	St. Luke's Evan. Lutheran, Croydon	1919



POPULATION OF BUCKS COUNTY 1920
BY MINER-COLE DIVISION

MAP
OF THE
PUBLIC ROADS
IN
BUCKS COUNTY
PENNSYLVANIA
Compiled and from official sources
under the direction of
JOSEPH HARRISON, CHIEF ENGINEER
1920

Copyright 1920



ST. JOHN'S, EVANGELICAL LUTHERAN
Spinnerstown, Pa.

This congregation popularly known as Scheetz's Church is located in the upper end of the County, approximately half a mile west of Spinnerstown.

There are records of baptism and congregational items as early as 1734-36; but the exact date of the organization is uncertain (1). It is known that the congregation was part of a Union Church to 1762; that its first church was a log edifice, which stood in one of the corners of the oldest grave yard of the union site, about a mile above Spinnerstown; and tho one cannot feel certain as to the date of the erection of the earliest edifice it may have preceeded 1736, when the Church Register was opened in April, the title page bearing the name, "Church Book of the Christian Congregation at Great Swamp." (2)

By 1762 the Lutherans located at the present site. As the land was donated to the congregation by Elder Scheetz, the congregation came to be known as Scheetz's Church. A log church erected in 1763 was used until 1820 when it was replaced by a small but neat stone structure which served the congregation until 1874 when the present substantial stone building (60x40) was erected at a cost of \$10,000. This building, neatly furnished and modernly equipped for its day, had a main auditorium and side galleries. The first floor consisted of three rooms and a large

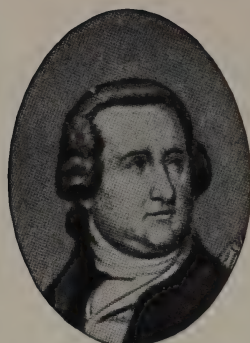
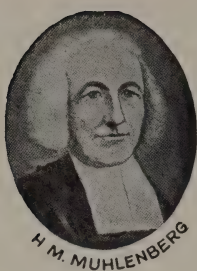
vestibule, providing ample facilities for the Sunday School organized by Pastor Waage in 1889.

There is little definite information concerning the early pastors of the congregation; but there seems to be proof for the fact that the Patriarch Muhlenberg occasionally served here. His son, Frederick Augustus Muhlenberg, supplied the congregation during a vacancy in 1778. It is believed that the congregation was connected with New Goshenhoppen (present St. Paul's, Red Hill) from its beginning and therefore served by the same pastors (3). From 1789 the pastors were as follows: the Rev. Charles B. Danna-pfel, 1789 -90; the Rev. Christian Espich to 1793; the Rev. Frederick W. Geissenhainer, Sr., to 1808; the Rev. Jacob Miller to 1829; the Rev. Frederick Waage to 1868; and Rev. Oswin F. Waage to 1903. The Rev. William U. Kistler succeeded the latter, serving since 1904; and his son, the Rev. Henry M. Kistler, has been the associate to his father since his graduation from the Seminary in 1930. The Waages, father and son, served this congregation for three-quarters of a century. Pastor Kistler, called in April, 1904, took charge of the work in September, being installed on November 20th.

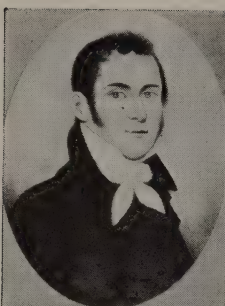
Jonas Scheetz and his wife, the former under the pastorate of the latter Waage, and the wife during the pastorate of Pastor Kistler, together bequeathed \$15,000 as an endowment for the Church. During the pastorate of the Rev. Mr. Kistler there have been numerous improvements, beginning with the renovation of the Church and the enlarging and improving of the cemetery, in 1904 and the years following, at a cost of \$5,000.

During the pastorate of the elder Waage the congregation was practically independent; but it has now become a member of Synod and shares in the activities of the Church at home and abroad. When Pastor Kistler first introduced the liturgical service into the congregation, it was rendered by the pastor alone but the congregation is now supplied with the Common Service Book and fully shares in the service. Since the new parish arrangement, and with the assistance of the associate pastor, thru which assistance there can be more morning services, attendances have greatly improved.

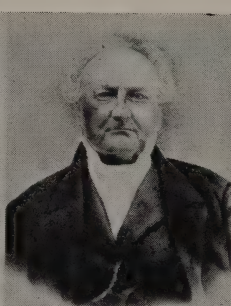
On the last Sunday in September, 1924, the Twentieth Anniversary of the pastorate of the Senior Mr. Kistler was celebrated. The service also marked his twenty-seventh year in the ministry. Sermons upon the occasion were by the Rev. Nathan B. Yerger, President of Conference, and by the Rev. John H. Waidelich, D. D. The service on August 1st, 1928 was of more than usual interest for it marked the re-dedication of the Church after the rebuilding of the pipe organ and the refrescoing of the interior of the Church. Sermons upon this occasion were by the two sons of the congregation, the Rev. Joseph Schantz and the Rev. Elmer D. Boyer. At the time of installation of the present associate pastor, on June 22nd, 1930, the sermon was also preached by Pastor Schantz of the Lutheran Hospice.



F. A. Muhlenberg



JACOB MILLER



FREDERICK WAAGE



OSWIN F. WAAGE



WILLIAM U. KISTLER



HENRY M. KISTLER

Pastors Who Served St. John's

Since 1904 there have been decided improvements in the cemeteries, among the changes being the purchase of eight acres of land adjoining the church property, part of which has been planted in trees to provide a beautiful park for the social needs of the congregation. In 1932 the stained glass windows of the church were reconstructed. The renovations of the vestibule and Sunday School cost approximately \$400, in 1933. Because of the growth of the Sunday School, there are suggestions to enlarge the church so as to provide a deeper chancel in the church and an adequate primary department in the basement.

On Sunday, December 16th, 1934, the congregation celebrated the Thirtieth Anniversary of the pastorate of the senior pastor. Addresses were by Pastor William Kistler in the morning; by the Rev. Homer A. Weaver, President of Conference, in the afternoon; and neighboring pastors shared in the evening services. The occasion also marked the pastor's thirty-seventh year in the ministry, and the Two Hundredth anniversary of the founding of the congregation. During these years the congregation was a part of the New Goshenhoppen parish until 1903 when it was united with Pennsburg to form a new parish to which parish Zion Hill was added in 1930.

The Sunday School was reorganized in 1934, for the first time electing its own officers which until that time had been elected by the congregation. The change has been very beneficial as is indicated in increased activities, better attendance and offerings.



**ST. MATTHEW'S EVANGELICAL LUTHERAN
Keller's Church, Pa.**

St. Matthew's Evangelical Lutheran Church, more familiarly known as Keller's Church, is situated at the upper end of Bedminster township, upon a prominence along the Ridge Road. The Tohickon Creek winds along the base of this ridge and thus the congregation came to be known as "Tohecka" in the days of Muhlenberg (1). The Church also came to be known as the "Stange

Kirch" or the "Bar Church" because of a long iron bar thru the church to hold its bulging walls in place. But the name by which the church is popularly known to-day is that of Keller's Church. Heinrich Keller was one of the names Lucas Rauss, who opened the first Record in 1751 (2), recorded as among the first elders of the congregation. His descendants have taken a prominent part in the work of the congregation ever since.

Muhlenberg's report to Halle reports a fairly large congregation of German Lutherans, and served by the Ministerium pastors, as early as 1744-54 (3). The congregation was not served by independents, neither can there be any question as to the fact that Lucas Rauss, regularly called, opened the Record and served here from 1751 to August 1753 (4). Among those who preceded him, it seems more than reasonable to place the name of another Muhlenberg assistant, Rudolph H. Schrenk, who may have made the first baptismal entries at "Birkensee" a term which may also have been applied to Keller's Church (5). Schrenk who was one of the early missionaries of Lutheranism is associated with the name "Birkensee" when serving in the "Forks" and Blue Mountain sections (6).

Two delegates from the "Tohecka" were present for the third meeting of the Synod in 1750 when they asked for a pastor with the result that Rauss received and accepted their call, thru Muhlenberg, and opened the Record in 1751. Being a Catechist he was assisted by Frederick Schultz, an ordained man but also a Muhlenberg assistant, serving at New Goshenhoppen. Rauss remained at Keller's until 1753. His successor was John Jacob Schaum, who located here in October, 1754 and served until August, 1758 (7). He was followed by another catechist, William Kurtz (8), who most likely served from 1758-60 (9). After his pastorate there came a change in the history of the congregation which passed under the control of independent Lutheran ministers, then operating at Old and New Goshenhoppen, Indianfield, Tohickon and Tinicum.

These men who were in opposition to Muhlenberg and the Synod were: (10) Conrad Walther, 1761; and Otto Haase, 1762-64 when Muhlenberg was most likely asked for a donation toward the new "Tohecka" church (11).

Nothing is known concerning the first edifice at Keller's, more than the fact of its mere existence. It was supposed to have been a log structure, built upon the present church site. The land was purchased by Henry Acker, Henry Keller and Christian Stoneback who arrived in Pennsylvania as early as 1732. The price was \$60.47. A warrant was granted in 1751 but the patent for the property was not secured until 1857 (12). Rauss furnishes us the names of the following as members in 1751: Keller, Acker, Steinbach, Ziegenfuss, Loch, Nichola, Ackermann, Schwartz, Zimmer and Fisher (13). The congregation had a school house, used for church purposes by 1752 when the Record shows that there was a baptism in the school house. A parsonage must have been



Keller's, Old Church, Erected 1841

erected about that time for Muhlenberg referred to it in 1754. Rauss also records the installation of officers in the house of Keller in 1751 so it may have been their place of worship (14). It is quite evident that their second church was a stone structure ("Stange Kirch" or "Bar Church") erected during the pastorate of Haase. The third edifice was also of stone, erected in 1841.

Up to that time, for almost a century the church had been an exclusively Lutheran property; but at the time this place of worship was erected, the German Reformed came to be joint owners. The third building was removed in 1894 and the present brick edifice was reared.

John Michael Enderlein (Enderline), a catechist who served at Springfield and Nockamixon, began at Keller's in 1766 and served there until 1770 (15). There was evidently a vacancy from 1770-74 (16), tho a few baptisms were entered into the Record by an unknown hand. The fact that Enderlein served at Indianfield, 1767-71 (17) and that Niemeyer who served Old Goshenhoppen, 1767-71, (18) was the next pastor at Keller's seems to show that these congregations were related. Peter Frederick Niemeyer, a Swede and an independent Lutheran, came to Keller's in May, 1774. In connection with the communicant list, he called himself, "Rev. Fred. Niemeyer." He served until November 1783 (19), tho continuing at Trumbauersville until 1792 (20). After the departure of Niemeyer there was evidently another vacancy at Keller's for in 1785, Keller's, Upper Dublin and North Wales requested the ordination of their former schoolmaster, Anthony Hecht (21). The same request was repeated in 1787 but not granted (22). Some one entered baptisms in the Record, 1784-88 which Prof. Hinke ascribes to Hecht (23).

On June 20th, 1791, the delegates of the congregation requested George J. Wichterman as their pastor. He was licensed and served from June to October, 1791 (24). By 1792 the name of Anthony Hecht, who had now been ordained by an independent Lutheran, reappears on the Record. He served from February, 1792 to October, 1794. At the time of his death he was buried within the chancel of the church which has now become a part of the old cemetery. Rev. August Henry Schmidt served from 1795-98 (25). A list of 161 subscribers (26) is of interest because it calls the church "Solomon's Church," a name not used for the Lutheran congregation. It is the name of the present Reformed congregation; but at the time the Reformed were not partners in the church, not sharing until the 1841 edifice. Pastor Schmidt also lies buried at Keller's (27).

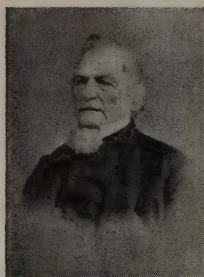
The congregation was again vacant from 1798 to 1801 when in May of the latter year, Frederick Sanno, a catechist, became the pastor. His application to Synod in 1802 (28) is of interest because it came from Keller's, Tinicum and Springfield. He served until 1803. His successor was John Nicholas Mensch, a catechist, who served Springfield, Nockamixon, Tinicum and Keller's from 1803-04 to 1823. He was succeeded by the Rev. Henry S. Miller who served from 1823-38. He was followed in turn by the Rev. Christian F. Welden who served from 1838-42, when there came a division in this large parish. The next pastor at Keller's was the Rev. William B. Kemmerer who served from 1842-60. His successor was the Rev. Ferdinand Berkemeyer who served Keller's as a supply from 1860-62. The next pastor was the Rev. Edward

E. H. Sell, serving from 1862-63. He in turn was followed by the Rev. Leonard Groh who served as the shepherd from 1863-64. The next man to serve here was the Rev. Reuben B. Kistler, serving from 1865-70, when there was another parish realignment.

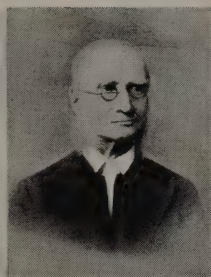
The Rev. George M. Lazarus, who served Keller's from 1871-74, was the first pastor of the parish consisting of Keller's, Applebachsville and the newly organized congregation of St. John's, Quakertown. His successor was the Rev. Jeremiah F. Ohl, the present Senior of Synod, who served from 1874-93, at a time when Keller's showed considerable activity: the organ which had served since 1791 was replaced by a new one dedicated 1876; a new cemetery, begun in 1874, was incorporated in 1884; and the congregation was incorporated in 1889. Because of the growth of St. John's, Quakertown, it became a separate parish in 1895, during the pastorate of the Rev. George C. Gardner, the successor to Pastor Ohl, who served at Keller's from 1893-95, and effected the organization of the Sunday School.

Warren Nickel, a son of St. Paul's, then a student at the Philadelphia Seminary supplied the congregation from Trinity Sunday, 1896 to the time of his ordination in 1897 when he became the regular pastor. He served until 1908. It was during his pastorate, possibly largely thru his efforts, that a Young People's Association was organized which shared in winning two sons for the Gospel ministry: the Rev. Ira Frankenfield, Tower City, Pa., and the Rev. Edgar V. Nonamaker, Mahone Bay, N. S. During the pastorate of the Rev. Nickel, Zion's, Zion Hill, in Springfield township, again became a part of the parish as it had been for most of the time since its organization under Pastor Kemmerer in 1840. It continued a part of this parish until 1928.

The Rev. Norman Y. Ritter became his successor, serving from 1909-14. It was during his pastorate that the Women's Home and Foreign Missionary Society was formed. The Rev. Rufus E. Kern, who served from 1916-22, was the man to follow Pastor Ritter. During the pastorate of Mr. Kern the church edifice underwent extensive renovations, interior and exterior. The Rev. Mahlon F. Cope succeeded him in 1922, serving until obliged to relinquish such responsibilities in 1928, due to ill health. In the vacancy that followed the Rev. Edward H. Trafford, supply pastor of Tohickon, also supplied the Keller's parish. Another parish alignment was effected and Pastor Trafford became the regular shepherd in 1928, serving until 1933, when he also resigned because of physical infirmities. It was during his pastorate that many of the church sheds were removed thus greatly improving the parking facilities. The curbing placed along the front of the cemetery also helped to improve the church site. Mr. Lester Koder, a son of the congregation and then a student at the Philadelphia Seminary, supplied during the vacancy which was filled by the calling of the present pastor, the Rev. Wilmer F. Furman, who was installed on January 7th, 1934.



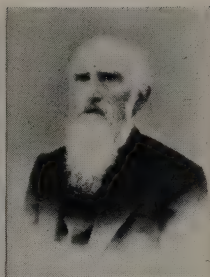
HENRY S. MILLER



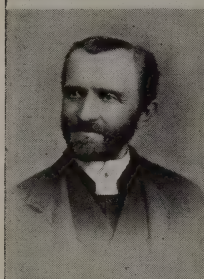
CHRISTIAN F. WELDEN



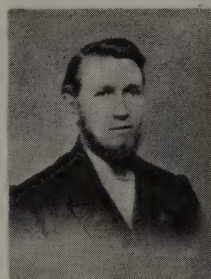
WILLIAM B. KEMMERER



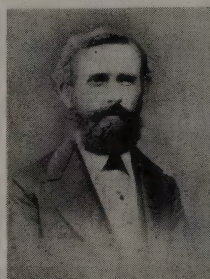
FERDINAND BERKMEYER



LEONARD GROH



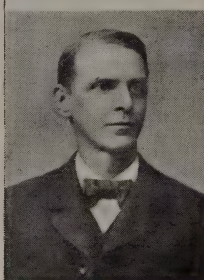
REUBEN B. KISTLER



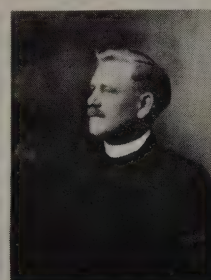
GEORGE M. LAZARUS



JEREMIAH F. OHL



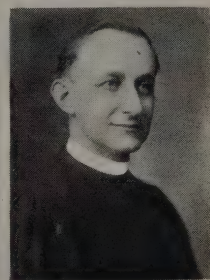
GEORGE C. GARDNER



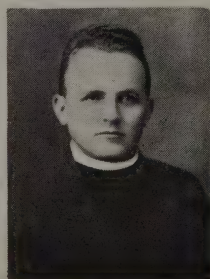
WARREN NICKEL



NORMAN Y. RITTER



RUFUS F. KERN



MAHLON F. COPE



EDWARD H. TRAFFORD



WILMER F. FERMAN

Pastors Who Served St. Matthew's

THE NESHAMINY LUTHERAN MISSION

Northampton Township

There is no doubt about the fact that there were a few Dutch or Swedish Lutherans in the lower part of Bucks County in the early days of Pennsylvania for there were contacts between New Amsterdam and the settlements on the Delaware, decades before the arrival of Penn. By 1664, some of the Lutherans had settled between these two points and others, tho perhaps only a few, came into lower Bucks County. Some had also moved into Maryland and Virginia. The Swedes settled in Amity (Berks Co.), instead of Bucks County, due to the Quaker influence.

Jan Banch, a Swedish Missionary, served in the Neshaminy section as early as 1710-12 (1). He was followed by the Rev. Samuel Hesselius, one of the pastors of Wicacao, who included the Neshaminy as a part of his parish in 1719-21, if indeed the same was not true as early as 1697 or at least by 1705. Van Dieren (Duran, Thieren, Duren etc) attempted to serve and establish himself among the Lutherans of this section, whether they were Dutch or Swedish, just as he also attempted to establish himself as a minister in New York, in New Jersey and in other portions of Pennsylvania.

Muhlenberg mentioned Neshaminy (Chamoni or Schemini) in his reports to Halle (2), and at the meetings of Synod for 1751 and 1752 appeals for help came to him from Lutherans living there, and he promised to serve them (3). The Records of the Trappe congregation, 1750-60, show the names of several persons "baptized at Neshaminy" (4). There is no doubt about the fact that Muhlenberg served there as late as 1754 (5), tho we cannot find that the Lutherans had a church building at that time as actually had the Dutch Reformed of the community. Undoubtedly services were conducted in the homes.

The site of such Lutheran activities is to be definitely located as that of the Feaster Burying Ground, two miles south of Richboro (6). The tract consisting of an acre of ground, by lease and release, granted and confirmed in 1748 (7) was "for the use, benefit and behoof of the Religious Society of People distinguished by the name of Lutherans, and no other." Undoubtedly the Records of the Wicacao and the Trappe churches would show Dutch or Swedish names of persons who belonged to this Mission. Inscriptions on the tombstones in the Van Horn and Hagaman Burial Ground at Feasterville might be of some help.

Mr. Warren Ely in his article on this subject (8) rather clearly traces the ownership or trusteeship of the burial ground in which these Lutherans were interested from John Van Horn who granted and confirmed it in 1748 (9) to 1871 when a bequest of \$1,500 was bequeathed to the Trustees of the Reformed Church

at Addisville upon condition that they "obligate themselves to care for the Feaster and Hagaman Burying Ground" thus providing perpetual care for the people and the place that once was the Lutheran Mission in Northampton township of the beautiful Neshaminy.

This Lutheran Mission in Northampton township seems to have been mainly supported by members of the Van Horn family who united with John Bernard Van Dieran in an endeavor to establish Lutheranism on the Neshaminy by 1748. With the death of Van Dieran and the defection of others of the promoters of the idea of a Lutheran congregation, the cause evidently came to naught. Lutheranism among the few scattered Dutch and Swedish Lutherans became absorbed by other denominations of the community as was also the case with most of Swedish Lutheran congregations which became Episcopalian during the adjustments following the American Revolution.



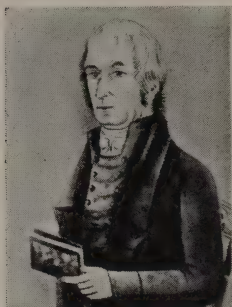
PEACE EVANGELICAL LUTHERAN
Weisel, Pa.

This Church located in the northwestern corner of Bedminster township is usually spoken of as Tohickon and was for that reason confused with the term "Tohecka" of the Hallesche Nachrichten. Prof. Hinke in his book published in 1925 (1) clarifies the term and shows that it belongs to the present Keller's Church instead of Tohickon church or congregation.

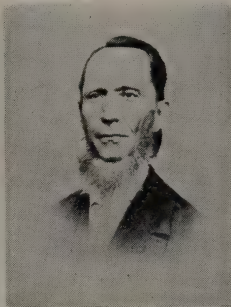
The exact date of the founding of the Lutheran congregation is uncertain but when the land was purchased September 1st, 1753, it was by the Reformed and the Lutheran and the Rev. John M. Schaefer, the first Lutheran pastor, (2) shared in it. At the time the land was purchased there was already a church (St. Peter's) standing upon the said land (3). Dr. Hinke feels that the Lutheran congregation may have been organized as early as 1745, the date of the organization of the Reformed congregation; but there are no Lutheran records prior to 1750. The first church edifice was undoubtedly a log structure as were most of the churches of that early period.

The first regular pastor to serve here was John M. Schaefer, without a doubt an adherent of Andrea of Old Goshenhoppen. Schaefer served the congregation from June 10th, 1750 to 1753 thus eliminating the possibility that Rauss was a pastor here (4). In making the entry of his daughter's baptism in 1753, he calls himself "Minister here." He was followed by Jacob Frederick Schertlein, who made a number of entries during 1754-55. In connection with an entry on December 1st, 1754 he marked himself as "M. (Magister) Schertlein, Minister in Maguncy." He too was not a member of Synod tho invited to attend (5). By August 17th, 1755, Latin entries were begun in the Record by "Deacon John Joseph Roth" who entered 36 baptism by 1758. His successor was John W. Lizel who also served at Tinicum from 1760-72 where he called himself "Lutheran Evangelical Minister from Nuremberg" in opening the Record. He entered 84 baptisms in the Tohickon Record from December 8th, 1760 to July 27th, 1765. He was followed in October, 1765, by Philip Henry Rapp who had been ordained by Andrea. In signing the financial statement for 1765 on January 16th, 1766, Rapp signed "Philippus Henricus Rapp, pastor loci." It was during his pastorate at Tohickon that the first stone church was built. Muhlenberg did not contribute toward the erection of this church (6), which was built in 1763. Rapp left in 1772 and this congregation was evidently among the "remaining vacant congregations on the Tohickon" (7).

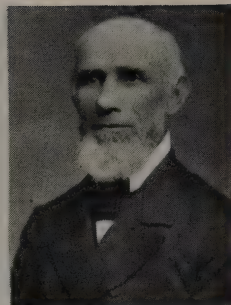
According to the action suggested by Synod, the Rev. Conrad Roeller, of Old Goshenhoppen and also serving Indianfield, (8), became the pastor here. A parsonage was built for him near the present Tylersport, sometime after 1772, where he lived until his death in 1799. It was under Pastor Roeller that the debt incurred for the building of the new church was removed, and that the congregation became Synodical. He was the first one of the pastors serving this congregation to be a member of Synod. The Rev. Frederick W. Geissenhainer, Sr., pastor at New Goshenhoppen and New Hanover, next served Indianfield and Tohickon. He was at Tohickon from 1795-98 (9). It is possible August H. Schmidt, who served at Tinicum, Springfield, Kellers, tho not a member of Synod, might have visited and supplied at Tohickon during these years (10). By March 1798, John George Roeller, son of the Rev. Conrad Roeller, a pupil under Geissenhainer be-



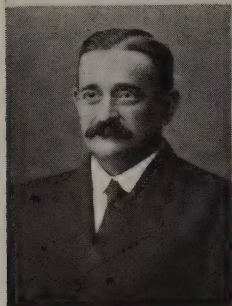
JOHN C. ROELLER



ENGELBERT PEIXOTO



FREDERICK WALZ



CLINTON R. FETTER



EDWARD H. TRAFFORD



WILMER F. FURMAN

Pastors Who Served Peace

came pastor. Licensed in 1799, he was ordained in 1805 (11). It was during his pastorate that the present church edifice was erected in 1837 at a cost of \$3,000. He served until his death on March 27th, 1840. His remains rest on the west side of the Indianfield Church.

The Rev. Engelbert Peixoto began pastoral duties April 1st, 1841 and served until 1864 when he was succeeded by the Rev. Frederick Walz, who with Father Berkemeyer is largely responsible for the planting of the Lutheran Church in the North Penn Valley. He was elected in the Fall of 1864 and assumed his duties here on January 1st, 1865. During his pastorate, in 1881, a new roof was put on the church. The interior of the edifice was also renovated, the ceiling and the walls were frescoed, the woodwork of the interior and the exterior was repainted, and new pews were installed. The renovations cost \$2,100. In the re-opening exercises Pastors Benjamin Stadtler, D. D., Ferdinand Berkemeyer, James L. Becker and Daniel H. Reiter assisted the pastor loci, who served this congregation until 1892.

The Rev. Clinton R. Fetter became his successor, being elected in the Fall of 1892 he assumed charge on April 1st, 1893 when he was installed by the retiring pastor, who had been elected pastor emeritus. In 1897 the interior painting and frescoing was redone, English services were introduced by Pastor Fetter who

served the congregation until the division of this large parish in 1924. The renovation and enlargement of the present beautiful church took place in 1918 when Mr. Fetter was the pastor. Since that time the dilapidated sheds have been removed and the whole church site has been very much improved. After the division of the parish in 1924, the Rev. Edward H. Trafford became the supply pastor, serving in that capacity until 1928, when thru a new parish alignment the congregation was joined with the Keller's parish. Pastor Trafford served the new parish until 1933, when he resigned the work due to ill health. Mr. Lester Koder, a son of the Keller's congregation and a senior at the Philadelphia Seminary, supplied during the vacancy. The present pastor, the Rev. Wilmer F. Furman, assumed the pastoral duties of the parish in December 1933, being installed on January 7th, 1934 by the Rev. Ernest P. Pfatteicher, D. D., the President of Synod.



Tohickon Church, (50x60), 1838-1917



ST. LUKE'S EVANGELICAL LUTHERAN
Ferndale, Pa.

As is the case with a number of the older congregations so this one also is more popularly known by the name of Nockamixon than that of St. Luke's Evangelical Lutheran at Ferndale. The beginning of the congregation dates from 1752-55 (1), tho ground for church purposes was not purchased until 1761, from Michael Messer, and the deed was not executed until 1764. The site of this first log church was about a half mile from the present church site, on the road from Ferndale to Erwinna. The Center Hill school house marks the site of the original half acre upon which a burial ground, now unfortunately entirely obliterated, was also begun in those early years. There were also other private burial grounds in the community. There was one on the farm of Michael Schick, about a half mile northwest of the present church where death dates, as early as 1734-64, could at one time be noted. On Gallows Hill (Younken's farm) is another such early site, which

may have been connected with the Presbyterian Church at Red Hill (now Ottsville). The congregation was a daughter of the Springfield congregation, and it is therefore very likely that early Nockamixon settlers were buried near their old church.

There were several Lutheran congregations at Nockamixon prior to 1766, when they united, and the Church Record was begun by the Rev. John Michael Enderlein, who also served at Keller's and Springfield (2). The settlement effected in 1764 between the rival Lutheran groups was evidently an economic and a theological agreement, an agreement not merely based on property rights; but also an understanding as to Lutheranism and its teachings and practices. The document of October 25th, 1766 furnishes us the following names as members of the united congregation: Michael Messer, J. Henrich, Johannes Henrich Frank-enfeld, Peter Michael, Christian Trauger, Jacob Schick, Johannis Schick, Frederick Everhard, Kalb, Jacob Ruff, Frederick Mast and several other names not to be deciphered. Because of the misunderstanding among the contending parties, Enderlein was asked to preach in Everhard's barn; but by the time he actually began to serve an agreement had been reached and the worship was held in the Church which was still incomplete, lacking a pulpit, pews, plastering and wainscoting. The Trustees pledged themselves to complete the building, being willing if need be to appeal to neighboring Lutheran congregations.

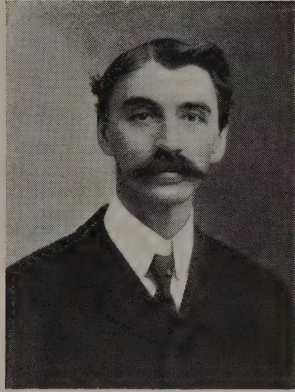
In a History of the Congregation prepared by Pastor Diehl, 1892-1924, for the Sesqui Centennial Anniversary in 1913 (3) the above information is confirmed. He also states that there were no records of services from 1740-60, believing that the Lutherans of the community attended worship at Old Williams, at Easton, or at Keller's. It seems strange he does not mention Springfield. He also confirms the unfortunate and unpleasant experiences of the Lutherans, from 1761-66, giving the credit of founding Lutheranism in the community to Philip Henry Rapp, an independent Lutheran who had caused trouble at Germantown and later served at what is now Peace, Weisel (Tohickon.) It is very likely that the contention was not only a matter of finances but also trouble between Enderlein and Rapp. At least the doors of the church were closed against Enderlein at the time of his election by Lutherans who afterwards became the leaders in the united congregation, and the church was opened to him by October 25th, 1766 in which year he began baptismal and communion records. The first officers of the reorganized congregation were (4): Michael Mast and Christian Trauger, Elders; John Henrich and John Hupt, Deacons; and Frederick Eberhard and Michael Schick, Trustees.

Jacob F. Miller, V. D. M., an independent Lutheran pastor, who served here in 1773-74, indicated there was trouble again in 1774 (5), when certain of the officials caused trouble for the pastor and the congregation. It is possible that Miller was a successor to Rapp and supported by that faction of the congregat-

ion, at least Miller who also served at Tinicum in 1773-74 confirmed a son of Rapp and baptized several of the Rapp grandchildren. This relationship between Miller and Rapp seems logical since the Rapp homestead was close by the Center Hill site. By 1777 the supposedly offending lay men were again among the officers of the congregation. The list of officers for 1799 was as follows (6): Christian Trauger, Sr., and Christian Trauger, the Weaver, Elders; Peter Trach and Christian Trauger, the Carpenter, Deacons; Henry Miller and Frederick Trauger, Trustees; and Frederick Rufe, Caretaker of the Poor.

There is evidence of a school house by 1771 (6); but there is question as to the exact site (7), tho it may have been on Center Hill. By 1804 the congregations, Lutheran and Reformed, united in their activities on the site of the then Reformed Church. In 1828 three Trustees of the union Church were elected to care for a schoolhouse. It is of interest to note that among the regulations were the following: the teacher had to possess a good knowledge of the scriptures; must be able to prove a good character; and must be able to teach both English and German. By 1838 the schoolhouse was leased to the School Board of the Township.

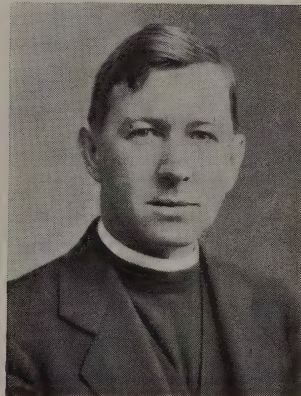
According to pastoral lists (Communicants, Baptisms, etc.) there must have been considerable progress at Nockamixon under the pastorate of Mensch, 1803-23; but by 1804 the Lutherans obtained permission to use the Reformed property, present church site, (8) and unionism seems to have been welcomed by both the Lutherans and the Reformed; on the Lutheran side evidently because of financial and internal trouble. The committee to canvas for funds for the 1813 union Church consisted of (9): Nicholas Kruger, George Adams, Henry Leidig, Frederick Trauger, Peter Long, Henry Miller and Abraham Fulmer. The corner stone for the church measuring, 40x50, was laid April 19th, 1813. It had a gallery on three sides, with the pulpit at the east side, toward the cemetery. The pulpit was quite elevated until 1852 when it was lowered. When completed the edifice was one of the finest in the northern end of the County. The building finished in 1814 cost \$3,310.39 beside the contributions. It is interesting to note the contributions in the Church Record, for they are in terms of lime, etc., contributed. In 1814 an agreement was drawn up giving equal rights to both of the denominations (10). The structure served until 1875 when the corner stone for a new building, the present church, was laid on July 3rd, 1875. This Church was built during the pastorate of the Rev. William S. Emory who deserves much of the credit for the progress. The new church measured 48x78. It has a gallery opposite the pulpit which is on a raised platform in the front and center of the auditorium. There is a basement providing for ample Sunday School and social purposes. The Church has a tower and a bell.. The auditorium seats 600 people. This house of worship was dedicated May 20th, 1877. The Lutheran members of the Building Committee were: David



Samuel S. Diehl



John I. Cole



Chas. L. Mogel

Ruth, Jacob Trauger and Charles Bean.

As previously indicated it is not possible to state definitely who served at Nockamixon prior to 1766; if there were any Lutheran ministrations, Rapp may have served some Lutherans of the community (11). The Congregational Record was opened by Enderlein in 1766 who became the first regular pastor (12), continuing until 1770. There is no question concerning the evidence that Frederick Miller, V. D. M. (also Jacob F. Miller, V. D. M.) served from 1773-74 (13). Baptisms were recorded by Peter Ahl, V. D. M., also an independent, in 1790-93, whose name appears at Springfield 1788-89. There is no evidence of him at Keller's or Tinicum, except, that recently the writer was asked to translate some baptismal certificates of the Kepler family, active at Tinicum many years ago, and on one of these certificates showing a birth in 1792, but not giving the date of baptism, appeared the name of Ahl as pastor. Anthony Hecht, who also served at Keller's where he was buried in 1794, was paid some money at Nockamixon in 1793-94 (14). The name of John Conrad Yeager does not appear at Nockamixon, 1795-99; but he is supposed to have supplied there (15), while also serving at Springfield. The name of Augustus H. Schmidt appears from 1795-96. He signed himself "Pastor protempore" in 1798-99 (16); but there is some question about dates. Dr. Hinke (17) maintains that Schmidt did not arrive in America prior to July 7th, 1795; but according to Dr. Fackenthal (18) the Nockamixon Record on page 123 records the following as signed by Schmidt: "from the year 1792 to 1798, the undersigned made their congregational report in my presence." The writer is unable to account for the discrepancy.

John Paul Ferdinand Kramer (or Cramer), another independent, served at Nockamixon, 1801-03, signing himself as, "Evangelical Lutheran Minister at Salisburg, Upper Milford, Williams Township and Nockamixon" (19). After that the successive pastors are well authenticated by their hand-writings or names in connection with the pastoral acts recorded. The Rev. John N. Mensch served from 1803-23; the Rev. Henry S. Miller, 1823-38; the Rev. Christian F. Welden, 1838-42; the Rev. Clinton P. Miller, 1842-65; the Rev. William S. Emory, 1865-79; the Rev. Oliver H. Melchior, 1880-92; the Rev. Samuel S. Diehl, 1892-1924; the Rev. John I. Cole from March to December, in 1925; and the present pastor, the Rev. Charles L. Mogel, since 1926.

By 1766 the congregation had become joined with Keller's and Springfield. By 1801 Tinicum had also been a part of the parish which Keller's left by 1842. The remaining congregations with the addition of Springtown in 1872 continued as the Kintnersville parish until 1879 when Nockamixon and Tinicum became a parish, severed in 1880. Nockamixon joined the Springtown parish due to Synodical change; but by 1892 Nockamixon and Upper Tinicum were joined into a new parish.



TRINITY EVANGELICAL LUTHERAN Springfield, Pa.

Trinity Evangelical Lutheran Congregation is one of the congregations worshipping in the edifice known as the Springfield Church, located near Pleasant Valley, Pa.

The first place of worship was evidently a log church built about 1751 (1) which was also used for school purposes. The information at hand is that the first plot of ground purchased for a Lutheran and Reformed Church was procured in 1763 from Mr. and Mrs. Christian Schick for five shillings (2). The deed was conveyed and acknowledged March 15th, 1763, being stamped with the Seal of the British Sovereign as follows: "In the Third Year of the Reign of our Sovereign Lord George the III, by the Grace of God, of Great Britain, France and Ireland, the Defender of the Faith." The first stone church was erected about 1763, serving until replaced by another in 1816, which was in turn replaced by the present house of worship, erected in 1872. Beyond the memory of the oldest inhabitants of the community as late as 1892, there has always been a schoolhouse standing in the shadow of the Church.

There must have been a fair sized congregation quite early for the Record shows communicant lists of 40-60, in 1750-52,

which is two or three times the size of communicant lists of many of the earlier congregations (3). Among these early names which are of interest to us in the story of early Bucks County Lutheranism are the names of Henry Frankenfield, whose name undoubtedly later occurs at Nockamixon, and John Nicholas Mensch, who was evidently the father or the grandfather of the Rev. Mensch who served the large Kintnersville parish from 1803-23. Another name which also interests us is that of Philip Rapp who heads the communicant list of November 4th, 1753 (4). By 1769 there were 126 communicants (5) which is unusual.

The Church Records were not available to the writer of this history, and the data concerning the early years of the congregation's life seems equally inaccessible; but according to the information of the Rev. Dr. Hinke, Auburn, N. Y., who has made a careful study of the Record and according to the notes of B. F. Fackenthal, Jr., Sc. D., LL.D., (6), the line up of pastors as given in Hays' History (7), which list is also furnished in Pastor Melchior's Sesqui Centennial Program for 1913, cannot be correct. Baptisms and the entries of other pastoral activities in the Record seem to authenticate the Hinke list of pastors which is as follows:—Ludwig Schrenk, 1751-53; John A. Friederici, 1754-60; possibly John M. Enderlein, 1762-64; possibly Otto Haase, 1766-74; Frederick Niemeyer, 1774-82; Solomon Friederici, 1784-87; Peter Ahl, V. D. M., 1788-90; possibly Frederick Wm. Sanno, 1791-94; Augustus H. Schmidt, 1795-98; Augustus H. Schmidt and John Conrad Yeager, 1797-1801; John Paul Ferdinand Kramer 1801-03.

According to the Documentary History of Synod (8), Frederick Sanno attended Synod in 1802 presenting credentials from Keller's, Tinicum and Springfield where he seems to have served until called to Carlisle in 1803 (9). There seems to be no evidence for Sanno at Tinicum, at least it is not to be found in the Record but he did serve at Keller's (10). After this date there is no further question as to the pastorates for the same men also served Nockamixon and Tinicum, 1803-79, also serving Keller's until 1842. Durham and Springtown were included in this parish since their organization.

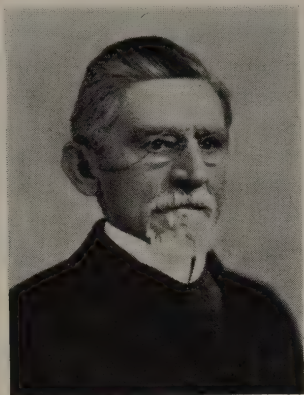
According to the Record, there seems to be no question about the pastorate of Schrenk. Springfield was a part of the parish he served prior to 1754 when Rauss was his successor at Keller's. Schrenk had served the scattered Lutherans in the "Forks" and in the Blue Mountains sections, going as far north as the present Monroe County which was then a part of Bucks County, one of the three original counties founded by Penn. Schrenk was followed by Frederici, another Muhlenberg associate and schoolmaster. Services at Springfield were undoubtedly seldom and irregular prior to 1751, even after there was a log church, for these traveling missionaries served large territories. There seems to be no record of a purchase of land prior to 1763. Financial statements and other congregational items bear the name of Schrenk, July 21st, 1751 to November 9th, 1753. The name of Frederici appears

from January 1754 to December 6th, 1761. Enderlein is supposed to have served from 1762-64 when only thirteen baptisms were recorded. There were no baptisms recorded from 1766-71; but Otto Haase signed financial statements. He is supposed to have entered the twenty baptisms from 1772-74. By 1775 Frederick Niemeyer, another independent, had located at Springfield, also serving Keller's Church at the same time. Evidences are lacking concerning ministrations from 1782-84; but Solomon Frederici is supposed to have served Springfield, 1784-87, in connection with his work at Easton. There is proof concerning the pastorate of Ahl, (11) who entered only fourteen baptisms as compared with forty-nine by Frederici in three years. The period, 1791-94, is uncertain. There were forty-four baptisms which Hinke thinks might have been by Frederick Wm. (de) Sanno. There seems to be no evidence of Wichterman or Hecht who served at Keller's, 1791-94. The Tinicum Record shows a variety of handwritings but unfortunately no pastors' names. Augustus H. Schmidt, never recognized by Synod, was at Keller's from 1795-98 and undoubtedly also at Springfield (12). John Conrad Yeager was the pastor, or one of the pastors at Springfield, 1797-1801 (13).

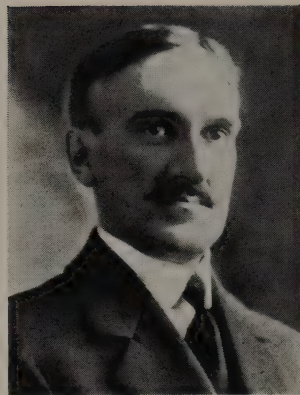
Concerning the period 1801-03, one is also in doubt for there seems to be evidence for the pastorate of John Paul Ferdinand Kramer, V. D. M., (14) tho one also finds evidence for the presence of Sanno (15). But beginning with the pastorate of Mensch 1803-23, there is no question for the congregation was united with Nockamixon, Keller's and Tinicum, until 1842 when Keller's left this parish. The pastors who served after 1823 were: the Rev. Henry S. Miller, 1823-38; the Rev. Christian F. Welden, 1838-42; the Rev. Cinton P. Miller, 1842-65; and the Rev. William S. Emory, 1879. At this time there was not only a parish realignment but also a Synodical change for part of the parish. Oliver H. Melchoir, a son of the parish, upon his graduation at Gettysburg accepted a call, upon condition that the congregations would join the General Synod to which he belonged. He served the parish with Nockamixon added, from 1880-92, until his death in 1928 when he was succeeded by the present pastor, the Rev. Henry S. Rhoads, in February 1929.

The congregation was incorporated in 1795. On July 2-10th, 1904, special services were held to celebrate the Twenty-fifth Anniversary of the ordination of Pastor Melchior. On June 29th, July 6th, 1913, special services marked the Sesqui Centennial of the founding of the congregation. In 1930 the interior of the Church was redecorated; stained glass windows were placed; and electric lights were installed. These improvements cost approximately \$3,000. The English language gradually displaced the German for use in the worship of the people. The congregation has had a pipe organ for many years.

The present Church Council is constituted as follows: Pres., the Rev. Henry S. Rhoads; Vice Pres., H. O. Hottel; Sec., Norman Schaeffer; Fin. Sec., Fred Benner; Ammon Moyer; Newton Sloyer;



Oliver H. Melchior



Henry S. Rhoads

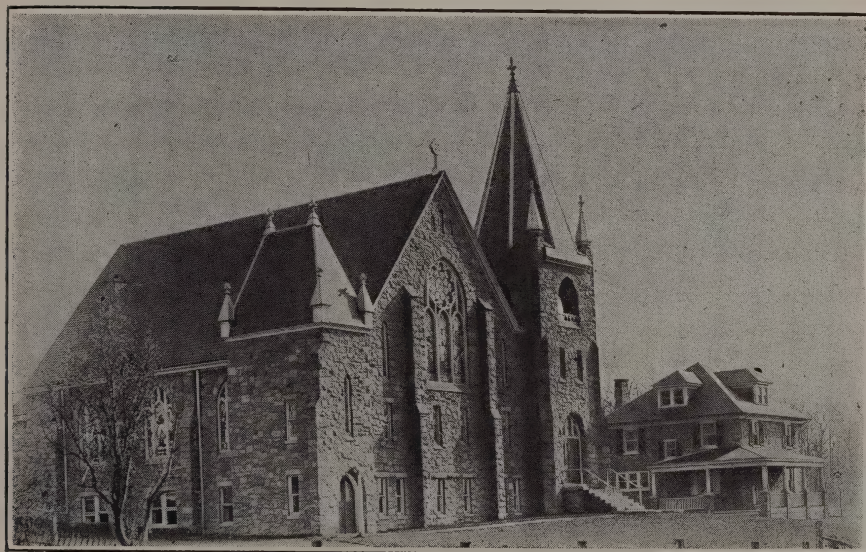
Horace Frankenfield; Erwin Dieterly; Elmer Stover; Isaac Apple and Edgar Snyder. The officers of the Union Sunday School are: Supt., Hartford Benner; and Asst. Supt., Stover Snyder. Mrs. Ammon Moyer is the president of the Women's Missionary Society. Mrs. Harry Nickel is the vice president; Mrs. Frank Yost, secretary; Mrs. Titus Shick, fin. sec., and Mrs. Fred Benner, treasurer.



Typical Log House in Early Bucks County



Tincum Union Church in Use From 1861-1907



Christ's Evan. Lutheran Church and Parsonage; Built 1908 and 1917, Respectively

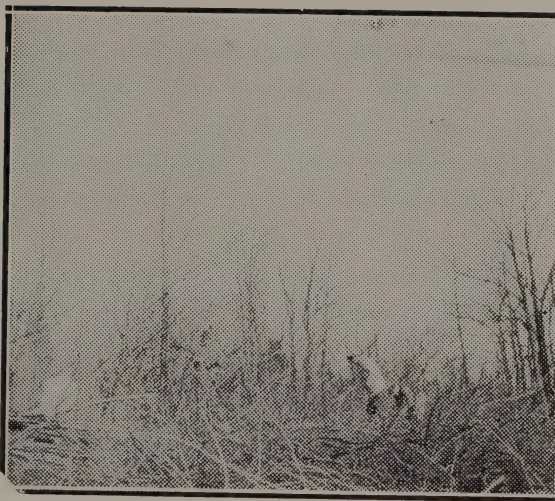
CHRIST EVANGELICAL LUTHERAN Tinicum, Pa.

The early history of Christ's Evangelical Lutheran Congregation, popularly known as Lower Tinicum, to differentiate it from the Lutheran congregation at the upper end of the same township, is still uncertain. It is very uncertain that Muhlenberg had anything to do with the beginning of this church, as reported in the history published in 1917 (1). The township was not opened to settlers as early as was some of the surrounding territory (2). The first settlers in this township were English and Scotch-Irish, and the Germans did not arrive until after 1760.

The oldest Record now on hand was opened by Johann Wolfe Lizel, "Evangelical Lutheran Preacher from Nuremberg," as shown by his own entry in the Record (3). He was an independent, also serving at Tohickon at the time. Among the earliest entries, evidently in the hand of Lizel, one notes the information concerning the births of nine children of George Sigman and Barbara Pisbing. The dates of birth range from 1747-64. The fact of their baptism is also noted; but unfortunately there is no indication when, where or by whom such sacraments were administered. The first wedding recorded is that of George Adam Hillpot (also Hellepart) and Maria Phillipina Schnauffer on April 10th, 1759. In the oldest graveyard, now known as the Hillpot Graveyard, the oldest legible tombstone is that of William Jiser who died December 30th, 1759. From these facts one concludes that the congregation had its beginning about 1760 instead of 1769 (4).

Entries in the Tinicum Record (5), evidently in the handwriting of the Rev. Emory show a list of pastors which cannot be accurate. The names of St. John's and Zion's also appear as those of the congregation served by such pastors; but according to the oldest living members the name of this congregation has always been Christ's Evangelical Lutheran of (lower) Tinicum Township. In connection with one of these lists there is information that supplies preached here at irregular intervals for a period of fifteen years which might bring the date to about 1747 mentioned in the 1917 publication, and comparing with the earliest Sigman births; but further than that there is no proof for anything earlier than 1759-60.

The first church was a log structure. No one now living is able to definitely locate the site; but the evidence is that it was in or quite close to the Hillpot Graveyard. William Reep born in 1802 informed his daughter, Mary Ann Reep, Quakertown, Pa., now nearing the century mark but still of wonderful mental power, that he recalled having attended a funeral in the log structure and thus seen its interior before it was demolished. No information is available as to its architecture, exact site, or the time of its erection. It served until 1808 when the second church was built.



Views of the Hillpot Graveyard

Taken from the same spot before and after cleaning yard in 1927

This colonial burial plot, Hillpot Graveyard, had been neglected for many years and had become overgrown, not only with briars and small bushes but also with trees of 6-10 inches in diameter. In 1927 the Yard was cleared and placed in perpetual care, under the supervision of the writer. Five two-horse loads of cord wood were removed. After hundreds of hours of labor were provided for out of funds solicited by the author there now remains a Trust Fund of \$300, providing for the annual care, out of the approximately \$650 collected thru contributions of \$1-100 per person contributing.

The Marshall Graveyard (6), the Erwin Family plot at Erwinna, and the Graveyard at the forsaken Ottsville Church, are about all that is now left as an evidence of the Scotch-Irish and English settlers. The writer has also been informed concerning a Gruver (Groover) burial plot, supposed to have been on the farm now occupied by Frederick Limback, but this is now completely obliterated.

In the oldest Tinicum Record (7) there is an entry concerning the restored Hillpot Graveyard which is of interest. It is as follows: "In the Year of our Lord, 1802, there was bought of George Maust the old burying ground for £3 by William Kealer and Frederick Hillpot, Trustees chosen by the congregation, and at the same time the title was lodged in the hands of Frederick Hillpot." The names of those who contributed toward the purchase of the same or toward the cost of fencing it were also given as follows: "Frederick Hillpot, William Kealer, George Snyder, Barney Hillpot, John Swope, Jacob George, John Hillpot, George Kealer, Henry Hillpot, Peter Barnet, Daniel Snyder, Frederick George, Philip Groover, Peter Snyder, George Hillpot, Nicholas Wyker, George Fox, Nicholas Strouse, Michael Lamberd, Henry Determer, Elizabeth Long, Madeline Swope, John Bergstresser and John Snyder." In looking over the deeds now in the hands of Rudolph Segletes, the present owner of the former George Maust (Mast) tract, the writer found the above purchase of the Graveyard verified, being recorded in the Court House at Doylestown (8). One wonders why it was called "the old" graveyard in 1802. A corner stone found outside the dilapidated stone wall, removed when the Yard was cleared in 1927, bears the following inscription: "Trustees 1828; Henry Hillpot, John Fox, Arnold Leer and Emmanuel Worman."

Entries in the oldest Record show settlements from 1819-33 as between the Presbyterians and the Lutherans. By 1834 the name Reformed occurs in place of Presbyterian; but from 1838-47 it is again Presbyterian and Lutheran. The old log structure was evidently Lutheran.

The earliest notice concerning a schoolhouse is that of June 27th, 1790 (9) where the information is: "We, in this congregation, direct that for the preservation of the deed which has been written by the Trustees for this schoolhouse and land, it shall be delivered to George Fuchs (Fox), now an Elder in this congregation." The list of those helping to pay for the schoolhouse is as follows: "Balthar Kohler, George Fox, Arnold Schuman, Friedrich Bohner, George Lang, Bernhard Schneider, Henrich Kuffer, Ludwig Lang, Daniel Dalby, Herman Schuman, Hannes Schuman, Leonard Bockh, Nicholaud Weigert, George Adam Hillpot, Johann Nuss, Bernard Sigman, George Sigman, Theobald Fux, Michael Wurman, Jacob Jaring, Litsch and Peter Seyn."

Thru Mr. Franklin G. Fox, Easton, Pa., who had received the information from his father, Alonzo Fox, a member of the Tinicum

Council for many years, the writer was informed there was an old schoolhouse on the site of the 1861 church when the 1808 church was to be demolished and a new one erected on the schoolhouse site. There was a difference of opinion as to the plan until one night the youths of the community carried the old schoolhouse further back into the woods, accounting for the present schoolhouse site. The desired plot was vacant and the new church was erected. Because of the information it contains, concerning both the 1808 and the 1861 churches, the following copy of the original Minutes of the Laying of the Corner Stone of the 1861, better known in the community as the Tinicum Brick Church, written by Franie Hillpot whose family then lived at Erwinna, is quoted in full:

"Know ye the future inheritance, that this Church was built in the Year of our Lord, One Thousand Eight Hundred and Sixty-one (1861), in the 85th year of the Independence of the United States of America, in the first year of the Administration of Abraham Lincoln, President of the United States, and Andrew G. Curtis, Governor of Pennsylvania; and, that the marble Cornerstone of this Church was laid on the 5th day of May, 1861, on Sunday about 10 a. m., when the Church was founded in the Name of God, our Father and Creator of Heaven and Earth, and of all mankind thru our Lord and Savior Jesus Christ, Mediator between God and man."

"At the laying of the new marble Corner-stone were present the two stationed pastors, C. P. Miller, Lutheran, and D. D. Rodrock, German Reformed, and also Henry S. Miller (a former Lutheran pastor), and George Leidy, Reformed. Henry S. Miller and George Leidy spoke. The Rev. Miller spoke both in the English and in the German languages, using 1 Cor. 3:11 as his text for the English sermon. The Rev. Leidy spoke only in German and only in the afternoon, using as his text Isa. 28:16.

"On within (the corner stone) are the names of the Building Committee, Consistory, etc. The above being written on the 10th day of May, 1861. The first stone laid for the wall of this Church was done on Monday, the 8th of April, 1861, at 11 a. m. The old Brick Church built in 1808 was commenced to be taken down on Monday, the 4th day of March, 1861 and the work continued for three days, until Wednesday evening, when all the bricks were taken from the stone wall. Its size was 32x42 feet. It stood exactly 53 years, from the commencement of its building. The Rev. C. P. Miller, Lutheran pastor, being the last preacher who spoke in the old Brick Church on Sunday, March 3rd, 1861, in the German language; he and the Rev. D. D. Rodrock, being the present pastors."

In connection with the above information and other available information one notes: that Mensch was the pastor in 1808 when Tinicum built its first brick church, undoubtedly Lutheran but in which the Presbyterians later came to join; that this 1808 or

second Tinicum Church was built in the Fox Graveyard, where the foundations are still discernable, instead of by the Hillpot Graveyard where the log church stood; that the Reformed came to be part owners in the church; that English had come to have a prominent part by 1861 and that the information concerning dates, size of the 1808 building, pastors, etc., is rather definite. The 1861 Church on the site of the present Brick Church is situated near the village of Tinicum (Wormansville), Pa., on the Dark Hollow Road about halfway between the Durham Road (Easton Highway) and the present River Drive (10). The 1861 church was also of brick, measuring 50x70. It had a basement and an audience room with a gallery on three sides. It had a large organ and a bell, in a spire which was visible for many miles thus making the church a land mark. The capacity of the edifice, which was dedicated in the Spring of 1862, is supposed to have been 1000 (11). The cost of the 1861 edifice is reported as amounting to \$11,000-\$13,000 (12). The Lutheran members of the Building Committee were: Mahlon Lear, William Reap, Jacob Hofford, John N. Solliday, Abraham Frankenfield, and John Clemens (13). It was most likely during the pastorate of Miller that English came to be introduced at Tinicum, at least it was introduced on the Reformed side, despite considerable opposition, in 1844 (14).

The Rev. William S. Emory who became the pastor by 1865, recorded (15): that the attendances for the Jubilee of the Reformation, Thursday, October 18th, 1867 crowded the church to overflowing; that the church was beautifully and artistically decorated; that the service was in charge of the pastor loci who was assisted by the Rev. Dr. Seiss and the Rev. Frederick Walz, who preached in English and in German respectfully, the former at the morning services and the latter in the afternoon. The Communicant list in connection with these festivities shows a list of 215 names, the highest since the building of the church. By October 31st, 1869 there were 236 communicants but the Record shows that the crowd was so large it could not be accommodated in the church. Catechumens in these years ranged from 30-42. When Tinicum became a separate parish under Pastor Emory, in 1881, 377 received communion. After his pastorate there was an evident decline, particularly noticeable after the separation in 1907.

According to the Minutes of Synod the Rev. Clinton P. Miller reported a fifth congregation from 1843 (16), when some Lutherans and Reformed purchased the half-interest in the Presbyterian Church at Ottsville. It is presumed that after these people discontinued as a separate organization they joined at Tinicum, at least that is what happened on the Reformed side according to the late Rev. Gilds, who served the Reformed congregation at Tinicum from 1908-34.

An entry by Pastor Emory, on May 9th, 1879 (17), concerning subscriptions toward the purchase of a Communion Service

and a Baptismal Font for the Lutheran congregation is of interest because of the names it contains:

"N. D. McCarty, Conrad Wyker, C. B. Yost, Abraham Frankenfield, John Tettermer, Elias Strouse, Andrew Swartz, Levi Stone, Titus Trauch, Samme Trauger, A. W. Sacket, H. M. High, Wm. F. Wyker, Isaac Leer, Jacob Frankenfield, Rebecca Yost, John Gruver, Elias Trauger, Aaron Frankenfield, Reuben Wyker, John Solliday, Jonas Leer, Isaac Eichlin, Isaac Keeler Hannah Keeler and Aljordan Leer."

In Battle's History of Bucks County loaned the writer by Mrs. Mary Gruver, Ottsville, was found a newspaper clipping (18) of February 8th, 1908, which contained the following information:

"The fine Brick Church built in 1861 and remodelled in 1876, having a steeple 160 feet high, which was a conspicuous landmark for many miles, was burned during the early hours of July 3rd, 1907. The burning of the church brought the question of separation, previously agitated, to an issue. Soon after the fire the members of the Lutheran congregation held a meeting, and by a large majority decided upon separation. In the Fall of 1907 the officers of the two congregations held a joint meeting at which it was agreed by the Reformed to purchase the Lutheran share in the old site. The site was valued at \$1800, so the Reformed paid the Lutherans \$900 for the release and transfer of all rights to the ground upon which the Lower Tinicum Brick Church stands."

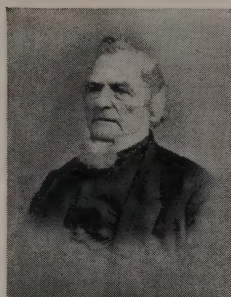
The Lutherans purchased their present site, approximately four acres of land in the present village of Tinicum, Pa., from Mrs. Hannah Stover (now Mrs. Hannah Hager, Riegelsville) for the sum of \$400. Ground for a new church was broken on April 2nd, 1908. The corner stone was laid on May 17th, and the consecration of the edifice took place on November 22nd-26th, 1908 when there was only a debt of \$7,400 on the beautiful house of worship which had cost \$30,000. Two years later on Thanksgiving Day all indebtedness had been paid and the mortgage was burned. On June 12th, 1909 a fine memorial pipe organ was presented the congregation and dedicated. No accounts concerning the contributions and expenditures for this splendid work were accessible to the writer of this history, but many of the beautiful windows and articles of furniture bear the names of the men and the women who so generously donated toward the erection of this beautiful House of God. According to the Program for the Consecratory Services, the Rev. John A. W. Haas, D. D., the Rev. Preston A. Laury and the Rev. William O. Fegely shared in the services on November 22nd; the Rev. Daniel H. Reiter, the Rev. John H. Waidelich, the Rev. Frank M. Urich and the Rev. James L. Becker made the addresses on November 26th. The Building Committee and the Church Council, according to the same program, were: Jacob E. Frankenfield, Pres.; Alonzo R. Fox, Sec.; Wm. A. Frankenfield, Treas.; Jonas H. Gruver, Noah G. Trauger,

Wm. Atkinson, Harvey L. Myers, Elias Ulmer and Henry Frankenfield. George W. Frankenfield, Ambler, was the builder. The work of building and paying for this beautiful Church, a lasting monument to pastor and people, took place during the pastorate of the Rev. Charles C. Snyder. Services, after the fire in 1907 and until the new church could be used, were held in the Ottsville Church. Pastor Snyder relinquished the duties as shepherd of this congregation and parish in 1912.

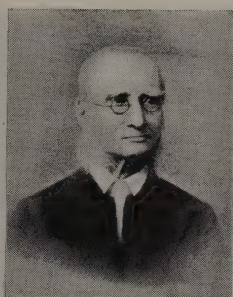
The Rev. William A. Fluck became the successor, beginning his pastoral oversight on January 1st, 1913. Because the pastors serving Tinicum from 1884-1912 had all resided at Dublin, the approximate center of the parish, it was requested that the new minister, then single, would live at Tinicum. After his marriage to Miss Carrie Sigafos, one of the members of the Tinicum congregation, when Pastor Fluck made inquiries concerning a home at Dublin, the Tinicum congregation in September, 1916, decided to build a parsonage aside of its beautiful church. The parsonage, a beautiful and a spacious house costing approximately \$7000, was erected in 1917. Of the cost \$1400 remained unpaid in 1922. Having received a call to St. Luke's, Reading, Pa., Pastor Fluck left this field on December 31, 1921. Some time prior to 1922, legacies amounting to \$2500 had been left the congregation to provide perpetual care for the Fox Graveyard.

The present pastor, the Rev. Allen S. Fisher, S. T. M., came among these people, whom he has served since July, 1922 upon his graduation from the Philadelphia Seminary. Upon July 30th, 1922 he was ordained in the Tinicum Church, having received the call too late for the regular Synodical ordination, by the officers of Synod: the Rev. Harvey A. Weller, D. D., and the Rev. W. D. C. Keiter, D. D. He was installed as the pastor of the parish at Dublin on August 6th, by his former pastor, the Rev. John J. Kline, Ph. D., D. D., Pottstown, Pa., Public receptions tendered the new pastor and his bride and the tokens of fellowship bestowed upon them by both congregations of the parish, as well as the many signs of friendship and fellowship constantly received, have meant a great deal to Pastor and Mrs. Fisher in their efforts to serve the good people of this splendid parish.

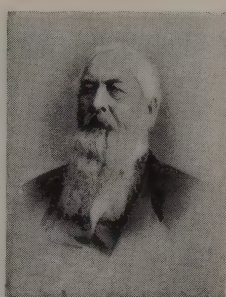
Among the activities recorded in the Church Record, since 1922, are the following: the entertaining of the Sunday School Convention of Conference on Labor Day, 1924; several meetings of the Luther League Training School of the North Penn, in 1925-26; the raising of approximately \$2600 to provide perpetual care for the Swope Graveyard, \$650 to provide such care for the Hillpot Graveyard, and \$2200 to provide perpetual care for plots in the Union Cemetery; bequests announced since 1922, favoring Tinicum, amount to at least \$7,000 some of which were received through the influence of the present pastor; repairs to the Church properties have been extensive, including the repainting of the



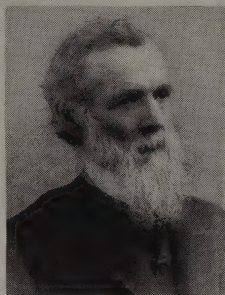
HENRY S. MILLER



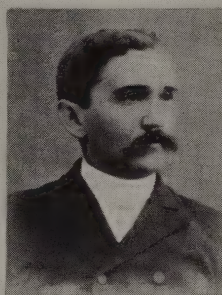
CHRISTIAN F. WELDEN



CLINTON P. MILLER



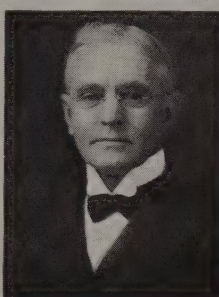
WILLIAM S. EMORY



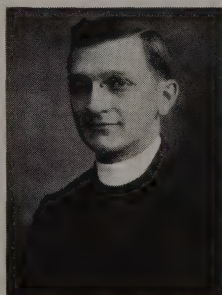
JOSEPH W. MAYNE



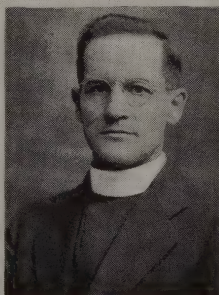
ROBERT B. LYNCH



CHARLES C. SNYDER



WILLIAM A. FLUCK



ALLEN S. FISHER

Pastors Who Served Christ's, 1823-1934

exterior woodwork of the church and the parsonage, the installing of electric lights in the parsonage and part of the Church, renovations and improvements on the interior and exterior of both church properties—repairs and improvements cost approximately \$3,500; for the grading of the parsonage lawn, the removal of the sheds and the improving of the parking facilities, twenty to forty men often shared in the work. In 1934 the congregation paid all current expenses as well as the apportionment in full, and had a balance of \$300 in the current fund besides a sinking fund of over \$300. The congregation will observe its 175th Anniversary in 1935 when it will be host to the Conference on May 2nd and hold special Anniversary Services on August 25th and 29th.

A Women's Missionary Society organized in the Winter of 1898 has, through its history of 37 years, established and maintained a splendid record of benevolences. Approximately \$10,000 has been raised and contributed toward the missionary work of the Church at large. The names of those who have maintained an active membership for the 37 years are: Miss Laura R. Swope, Mrs. W. A. Frankenfield, Mrs. Norman Worman, Mrs. Alvin S. Bissey, Mrs. Howard Beidler and Mrs. Emma Gruver. Mrs. Frankenfield served as the president for more than a score of years, while others have been in office for more than a decade. There has been a Junior Mission Band, now known as the Light Brigade, doing active work among the children for a number of years. Miss Ruth Gruver is the present superintendent. A Young Women's Missionary Society of which Miss Natalie Beidler is president, and a Brotherhood, over which Mr. Hobart Myers presides, were organized in December, 1934. The Sunday School was always a union affair until the separation in 1908 since which time it is a distinctly Lutheran organization. Mr. Wm. A. Frankenfield was the superintendent for at least a quarter of a century; but Mr. John C. Gruver now serves in that capacity. The names of those in the present Church Council are: Pastor and President, Rev. Allen S. Fisher, S. T. M.; Lay President, Mr. Alvin S. Bissey; Secretary, Mr. Sylvester Emig; Treasurer, Mr. Wm. A. Frankenfield; and Messrs. Alfred Shaddinger, John Hillpot, Wm. M. Sames, John C. Gruver, Wm. Eichlin, Russell Myers, Arthur Friling, Wm. Kriebel and Newton Kulp.

One questions the list of pastors of the congregation shown in the 1917 publication (19). There seems no lack of evidence concerning Lizel, who evidently served until 1772, as the first pastor (20) but there is no proof concerning any ministrations prior to 1760. There is no evidence concerning Enderlein, 1766-69 though his name is on Pastor Emory's list (21). Schmidt could not have served at Tinicum, 1769-74, if he did not arrive in America until 1795 (22). The only time Sanno is supposed to have been at Tinicum was 1801-03 instead of 1774-89 (23). The evidence for Frederick Miller, V. D. M., 1773-74 is rather conclusive (24), though he was not mentioned in the 1917 history. There were

many entries, 1775-1801; but unfortunately no indications as to pastors. From 1775-80 there were no baptismal entries, nor from 1783-89; but there were numerous entries from 1790-1801 and many changes in hand-writing. It is possible Niemeyer, serving Keller's and Springfield, was at Tinicum, 1775-80. There is no evidence concerning Sanno at Tinicum, 1774-89. Niemeyer may have been at Tinicum, 1780-83. It is possible because of the later relationship with neighboring congregations that Hecht might also have served at Tinicum, 1783-88. Evidence is lacking concerning Peter Ahl at Tinicum while he served at Springfield, 1788-90 and Nockamixon, 1789-91, except a Kepler certificate (now in the Alfred Shaddinger family) which shows the name Ahl in 1792. There are numerous entries, 1791-94, which may have been by supplies from Kellers Church. Kramer and Sanno may have made entries at Tinicum 1801-03, at least by 1802 Sanno should have been established here and after that was Mensch, 1803-23. He was followed by the Rev. Henry S. Miller, 1823-38; the Rev. Christian Welden, 1838-42; the Rev. Clinton P. Miller, 1842-65; the Rev. William S. Emory, 1865-84; the Rev. Joseph W. Mayne, 1884-88; the Rev. Robert B. Lynch, 1888-1903; the Rev. Charles C. Snyder, 1903-12; the Rev. Wm. A. Fluck, 1913-21; and the Rev. Allen S. Fisher, S. T. M., since 1922.

Tinicum was evidently without parish alignment from 1760-74; but one notes a tendency to join with Springfield and Keller's and Nockamixon, 1774-1801. Keller's dropped out of the parish in 1842. By 1879 Tinicum and Nockamixon were a parish. Tinicum was alone by 1880-84 and since then has been united with Dublin.

During these 175 years only two sons of the congregation entered the Ministry, the Rev. Joseph T. Hillpot, deceased, and the Rev. Jordan Trauger, Philadelphia. The Rev. John Fox, Coatesville, also a son of the congregation, was transferred to Upper Tinicum prior to his ordination. Mr. Luther H. Gruver, a Junior at Muhlenberg College, is planning to enter the Ministry.





CHRIST'S EVANGELICAL LUTHERAN
Trumbauersville, Pa.

Whether or not religious services were held in this section of Milford township, prior to the erection of the first church edifice, one seems unable to ascertain. It would seem that being so close to Spinnerstown where an organization began by 1734, there should also have been some Lutheran ministrations prior to 1769, when on May 4th the church was dedicated, according to Rapp's entry in the Church Record (1). From this entry we learn that he was serving the Lutherans; that the name of the Church, which was union, was Christ's. This log structure evidently begun in 1768 was completed in 1768-69 and served as the spiritual home of the congregation until 1805 (2).

The second building was erected in 1805 while the Rev. John G. Roeller was the pastor. It was a stone structure, 45x35, with galleries on three sides. The pulpit, of goblet design, was artistically carved as was most of the interior woodwork. A pipe organ costing \$650 was dedicated March 31st and April 1st, 1861. (3).

On June 28th, 1866 there was a joint meeting of the two congregation to consider the question of a new church to replace the 1805 building which was still in good condition, but too small to accommodate the worshippers on Communion Sundays or special occasions (4). By July 28th it was decided to erect a new church, similar to the Richlandtown Church with the exception that there was to be but one front door, and with a steeple similar to the one at Zionsville. By August 11th it was decided to also build a basement, and to begin building operation as soon as \$8,000 was subscribed. The plans were later changed but by January 15th, 1868 the contract was awarded to John Gerhart, Telford. He agreed to erect a church according to the specifications, for \$10,000. The congregation was to furnish all the stones and sand, tear down the old building, clear away all rubbish, dig the foundations and do all the hauling. The contractor was also permitted to use all serviceable timbers of the old church. It was also agreed that the new structure was to be completed not later than October, 1868. The senior Waage was the Lutheran pastor when operations were begun; but his son soon succeeded him and became one of the builders of the new Temple of God (5). The basement of the Church and a 2091 pound bell were dedicated December 25-26th, 1868, while the auditorium was dedicated on May 16-17th, 1869. The building had cost \$13,118.92, which amount did not include a great deal of material and labor donated by the members. Among the men sharing in the dedicatory exercises were the following Lutheran pastors: Abraham R. Horne, Frederick Waage, Oswin F. Waage, Wm. B. Fox and George M. Lazarus.

In 1848 this congregation, after being a member of the Ministerium of Pennsylvania for eighty years, became independent. By unanimous vote on August 26th, 1888, it was decided to again unite with the Synod and the application was made to the First District Conference at its Fall meeting held in St. John's, Richlandtown, December 4th.

On September 17th, 1893, the congregations of the Church appropriately celebrated the One Hundred and Twenty-fifth Anniversary of the founding of the congregations, and the Twenty-fifth Anniversary of the erection of the church (6). Among those sharing in the services, in charge of the Lutherans, were: the Rev. F. W. Weiskotten, Philadelphia, who preached on Ps. 87:1-3; Pastor Reiter who read a history of the congregation; and in the evening when the services were under the auspices of the Sunday School, the Rev. Oswin F. Waage preached and Mr. H. F. Reiter, the Superintendent, read a history of the Sunday School.

The organ, installed in 1861, gave way to a larger one, costing \$2,000, in 1905. It was a product of the Durner Factory, Quakertown. The dedication took place on Sunday, April 2nd when the speakers representing the Lutherans were: Pastors Preston A. Laury and Warren Nickel. During the same year the beautiful high steeple was taken down and a belfry of medium height took its place.

The Twenty-fifth Anniversary of Mr. Reiter's pastorate was observed by the congregation on Sunday, May 10th, 1908. The church was thronged with people, the catechumens for the period alone filled most of the pews in the auditorium. The pastor loci addressed his people at the morning service, using I Cor. 11:22. The following Lutheran pastors assisted in the services, later in the day: John H. Waidelich, Preston A. Laury, J. L. Becker and Oswin F. Waage (7). During the Fall of 1912 the church property was greatly improved by the relaying of the pavement, by placing curbing and coping along the church and cemetery properties. Improvements cost approximately \$800 (8).

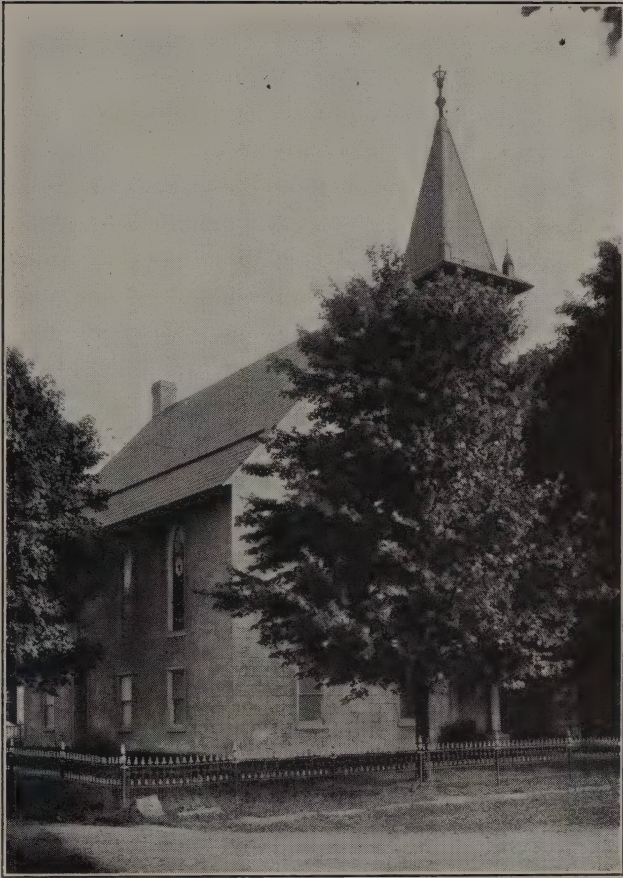
The One Hundred and Fiftieth Anniversary of the Church was observed in 1918. The Rev. Harvey A. Weller, D. D., the President of Synod, spoke on September 29th; other Lutheran pastors who assisted in these exercises were: Pastors John H. Waidelich, D. D., Elmer S. Kidd, Rufus E. Kern, Norman Y. Ritter, Howard S. Paules, Oswin F. Waage and A. M. Stump (9).

On December 14th, 1918, the church was damaged by fire to the extent of \$1200- \$1500, partially covered by insurance (10), with the result that both congregations voted in favor of remodeling the church. It was also in 1919 that it was decided to provide perpetual care for the cemeteries through the placing of \$50 endowments. The work of remodeling begun August 1st, 1920, was completed by June 18th, 1922, when the Church was rededicated. The cost was almost \$25,000, including the removal of the side galleries, the changing of the location of the organ, improving the stairs and adding at least twenty feet to the rear of the church (11).

On May 17th, 1922 a meeting of the joint Councils was held and an action taken, recommending to the congregations the purchase of a tract of land for Sunday School picnics and other social functions. The tract was purchased with the understanding that the property might only be used for church purposes and that the trees for the grove must be planted before the end of 1923. A Lutheran member volunteered one-half the share of the Lutheran costs and a member of the Reformed congregation made a similar offer to the Reformed (12).

The pastorate of Reiter ended with his decease on January 7th, 1925. He was laid at rest in the Richlandtown cemetery. During his illness and the vacancy the Rev. Philip J. Hoh supplied. The Rev. Elbert E. Landis was called in May, 1925 and assumed charge on July 1st, being installed at Richlandtown on July 12th, by the President of Synod, the Rev. Harvey A. Weller, D. D.

On Sunday, January 25th, 1925, the congregation observed the payment on the last indebtedness, on the remodelling in 1922. Sermons were preached by the Rev. Howard S. Paules, President of Conference, and Pastor Philip J. Hoh. Early in the year 1926 the Women's Aid Society assumed the responsibility of purchasing 200 Common Service Books for the congregation. Members



Trumbauersville Union Church to 1920

of the congregation and the Luther League also assisted in this endeavor and the books were dedicated on Easter Day when they were used for the first time. On Christmas morning of the same year, the pastors loci, dedicated a brass cross and a pair of brass electric candelabra. The candles, a memorial to Mrs. J. W. Reiter, were presented to both congregations, by the husband; and the cross presented by the Sunshine Society to the Lutheran congregation as a memorial to Pastor and Mrs. Daniel H. Reiter (13).

On July 7th, 1929 choir gowns were used for the first time by the Lutheran congregation. The following Sunday they were also used by the Reformed. The same were presented to the congregations as a memorial donation by the Campbell family, in loving memory of the late Elmer D. Campbell. On May 8th, 1928 the Women's Aid Society presented Pastor Landis with a Geneva Pulpit Gown. The gown had been introduced in the worship by Pastor Reiter in 1922 (14). The pastorate of Mr. Landis closed with his untimely death on July 6th, 1934. The present pastor, the

Rev. Charles C. Schlitzer, was installed his successor on December 9th, by the Rev. Homer A. Weaver, the President of Conference.

The following pastors served this congregation since 1768 (15): Philip H. Rapp, 1767-71; Frederick Neimeyer, 1771-92; Christian Espicht, 1792-93; Fred W. Geissenhainer, Sr., 1793-97; John G. Roeller, 1798-1822; Frederick Waage, 1822-26; Wm. B. Kemmerer, 1826-27; Frederick Waage, 1829-68; Oswin F. Waage, 1868-83; Daniel H. Reiter, 1883-1925; Elbert E. Landis, 1925-34; and Charles C. Schlitzer, 1934—. Prior to 1771 there were most likely no parish alignments; but from 1771-97 the congregation was served by the pastor of the New Goshenhoppen charge. With Roeller, 1798-1822, the congregation was not associated with New Goshenhoppen. When served by Pastor Kemmerer it was connected with Hilltown and Richlandtown; but from 1829-83 it was again a part of the New Goshenhoppen parish. Since 1883 it has been a part of the Richlandtown parish.



Typical Interior of Colonial Church





ST. JOHN'S EVANGELICAL LUTHERAN
Argus (Ridge Valley), Pa.

This congregation popularly known as Ridge Valley, because of its location, dates from 1789-92 (1) when land for church and school purposes were conveyed to members of the Lutheran and the Reformed congregations and their successors. A log school-house on the site of the present Reformed church was used for church and school purposes until 1833, when it was renovated to become more churchly and to accommodate the crowds (2). It is possible that the Mennonites also shared in the use of this school house (3).

The first pastor to serve here was evidently the Rev. John G. Roeller. He was succeeded by the Rev. Frederick Waage. By 1854 the three congregations, above mentioned, united in the erection of a union church, laying the corner stone on May 25th, 1854. The present remodelled Reformed church is that union building. Jonathan Cressman, who died prior to the dedication was the Lutheran member of the building committee. The edifice, costing \$2,000, exclusive of donated lumber and labor, was dedicated November 1st, 1854 when Pastor Waage preached the sermon. He confirmed the first class of catechumens in this building in the Spring of 1857 (4) .

The next pastor was the Rev. Oswin F. Waage, serving from 1867-73 (5). He was succeeded by the Rev. Samuel A. Ziegenfuss who served the congregation in connection with the Sellersville parish, from 1873-76. It was during his pastorate that the congregation was returned to Synod, having evidently left Synod under the pastorate of the senior Mr. Waage (6). His successor was the Rev. James L. Becker, serving the parish from 1877-88 when Conference recommended a division of the parish. Pastor

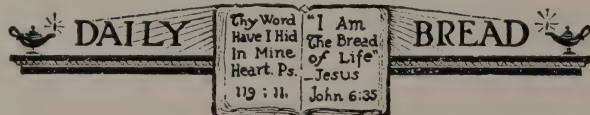
Becker, who had begun work at Trinity, Lansdale, prior to this date, resigned St. John's and St. Michael's to continue his work at Lansdale (7).

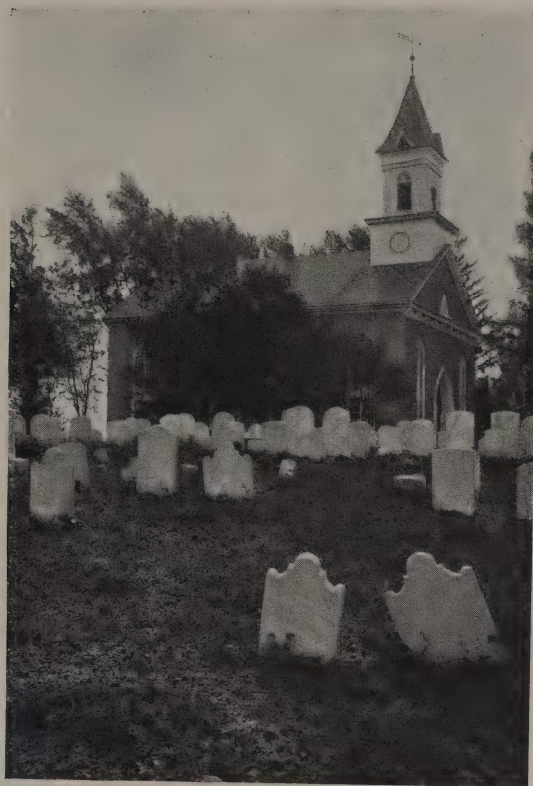
The next pastor, the Rev. John H. Waidelich, came directly from the Philadelphia Seminary, being installed June 23rd, 1889, one week after his graduation, in the Sellersville Church. He served the congregation until 1916 when Sellersville became a separate parish. In 1891 the congregation adopted its charter, assuming its present name. The joint ownership of church properties was dissolved in 1898 and the Lutherans planned to build their own place of worship to cost about \$6,000-\$8,000, in architecture similar to the Sassamansville Lutheran Church. On June 25th, 1899 the corner stone was laid by Pastor Waidelich who was assisted in the services by Pastors James L. Becker and Robert B. Lynch. The edifice was dedicated June 10th, 1900 when all surviving former pastors of the congregation, wearing the clerical robe recently introduced in the congregation, assisted in the exercises (8).

Upon May 25th, 1901, the anniversary of the corner stone laying of the first edifice, a bell costing \$632, donated by the Luther League, was placed in the tower. The Lutherans donated their interest in the union site upon condition that it remain a distinctly Reformed property (9), though maintaining its rights in the cemetery and in the shedding. A new pipe organ was dedicated October 4th, 1904 in connection with the Fiftieth anniversary of the congregation. Pastor Waidelich continued to supply this congregation until the new parish alignment was effected and his successor, the Rev. Elmer S. Kidd, took charge of the work.

In 1920 the parish acquired the present parsonage, 213 Lawn Avenue, Sellersville, to be the joint property of the two congregations of the Ridge parish. During the summer of 1929, the church was refrescoed and repainted and the electric lights were installed. The Common Service was introduced in 1930. Pastor Kidd relinquished his duties in March 1930. His successor, the Rev. Edwin W. Andrews, the present pastor next located among these people, being installed July 20th by the President of Synod, the Rev. Ernest Pfatteicher, assisted by Pastors Wm. U. Kistler, President of Conference, and Henry M. Kistler, a classmate. On Easter Sunday, 1932, the choir gowns (cassock and cotta) were introduced in the congregation, being a gift of two of the members.

From its beginning the congregation evidently belonged to the parish of Pastor Roeller. Under Mr. Waage it evidently came to belong to the New Goshenhoppen parish, being thus served until 1873 when it came to be a part of the Sellersville charge with which it continued until the present alignment in 1917.





EVANGELICAL LUTHERAN CONGREGATION Durham, Pa.

The earliest accounts of any religious services in this community date from 1728, or even 1721 when the New Brunswick Presbytery is supposed to have sent supplies into Durham township, (1) but the most definite information seems to be 1728, when services were held in a school house connected with the Durham Iron Works, begun 1727 (2).

The first church organization was an English Presbyterian, organized at the Iron Works by 1742 where they continued to worship until 1790. By 1772 there was an influx of Germans from Northampton County so that by 1790 a German Presbyterian congregation was organized, worshipping in a barn. This organization later merged with or became a German Reformed organization.

History reports that on February 6th, 1790, the Reformed and the Lutherans of the community, with possibly some remaining Presbyterians, purchased land for church purposes at the site now marked, or at least at one time marked by Rufe's schoolhouse. This project seems to have been abandoned for by 1793 the Reformed and Lutheran congregations seem to have been organized

bodies, and were conducting services in Knecht's log barn, 100 yards north of the present church site. (3).

In 1802 a new school house was built on what was known as the Sydenham Rodenbach's farm, opposite Samuel Laubach's, which was also a union effort among the Presbyterians, the Reformed and the Lutherans. Services were conducted here from 1802-12 when the three denominations united in the building of the first Durham Union Church. The land was either purchased from William Long and wife or donated by them (4). The three congregations appointed John Jacoby, Michael Zearfoos, Morgan Long, Anthony Trauso, John Boyer, Jacob Uhler and Jesse Cawley as trustees for the erection of this church which was completed in 1813 (5). The altar in this church was 3 feet high and 3 feet square. It was surrounded by a railing of equal height but 12 feet square. In receiving the offering the deacons passed long poles with little black velvet bags at the end, as was the method of receiving the contributions in many of the churches of the Colonial Period. There were three doorways and an equal number of stairways ascending into the galleries. The church was said to have been exceedingly uncomfortable in cold weather which may be one of the reasons for the second building in 1857 (6).



FIRST CHURCH.

The Presbyterians declined in numerical strength by 1843, and though sharing in the 1857 building, they discontinued their services altogether by 1876 and the property became Reformed and Lutheran (7). The structure erected in 1857 was a beautiful stone building, measuring 48x65. Its white spire was and still is visible above the surrounding trees. A pipe organ was built by 1870. By 1889 the church was remodeled and enlarged, chiefly through the recess or space in back of the pulpit. In 1901 the edifice was greatly improved, by the placing of a metal ceiling, the

the painting of the pews, etc., at an approximate cost of \$2600. In connection with the Centennial Anniversary further improvements costing \$600 were made in 1912. (8).

It seems regrettable that though there were Lutheran services and a Lutheran congregation as early as 1790, there is no information as to who the pastors were who served. It is known that the Reformed people were served by preachers from Springfield-Nockamixon—Tinicum—Lower Saucon-Easton congregations, and it seems logical to assume that the pastors who served the Lutherans also came from those congregations or those communities. The data is available since 1812 for at that time the Rev. John Nicholas Mensch served Springfield-Nockamixon-Tinicum-Keller's. In fact he is supposed to have served at Durham from 1811-23, while serving the other congregations from 1803-4 to 1823. The following pastors succeeded him at Durham; the Rev. Henry S. Miller, 1823-38; the Rev. Christian F. Weldon, 1838-42, when Keller's dropped out of this large parish; the Rev. Clinton P. Miller, 1842-65, when some Lutherans in 1843 joined with the Reformed of the community in purchasing the half-interest in the Ottsville (Red Hill) Presbyterian church; and the Rev. William S. Emory, 1865-79. In 1879 the large Kintnersville charge was divided by action of Conference and Durham became a part of the Springtown parish (Durham, Springfield, Springtown) which extended a call to Oliver H. Melchior.

Pastor Melchior, a son of the Nockamixon congregation, graduating from Gettysburg Seminary in 1879, was a member of the East Pennsylvania Synod, accepted the call from the Springtown parish, upon condition that the congregations sever their relations with the Ministerium of Pennsylvania and also join the East Pennsylvania Synod, a member of the General Synod instead of the General Council. The congregations complied with the request, and he assumed charge of the work on July 1st, 1879. By 1880 Nockamixon also joined his parish, leaving only Tinicum to Pastor Emory. (9) Nockamixon was a part of his parish until 1892 when joined with Upper Tinicum. Pastor Melchior served until his death in 1928. The Rev. Henry S. Rhoads, the present pastor, assumed the duties of the charge on February 1st, 1929, serving the people very acceptably.

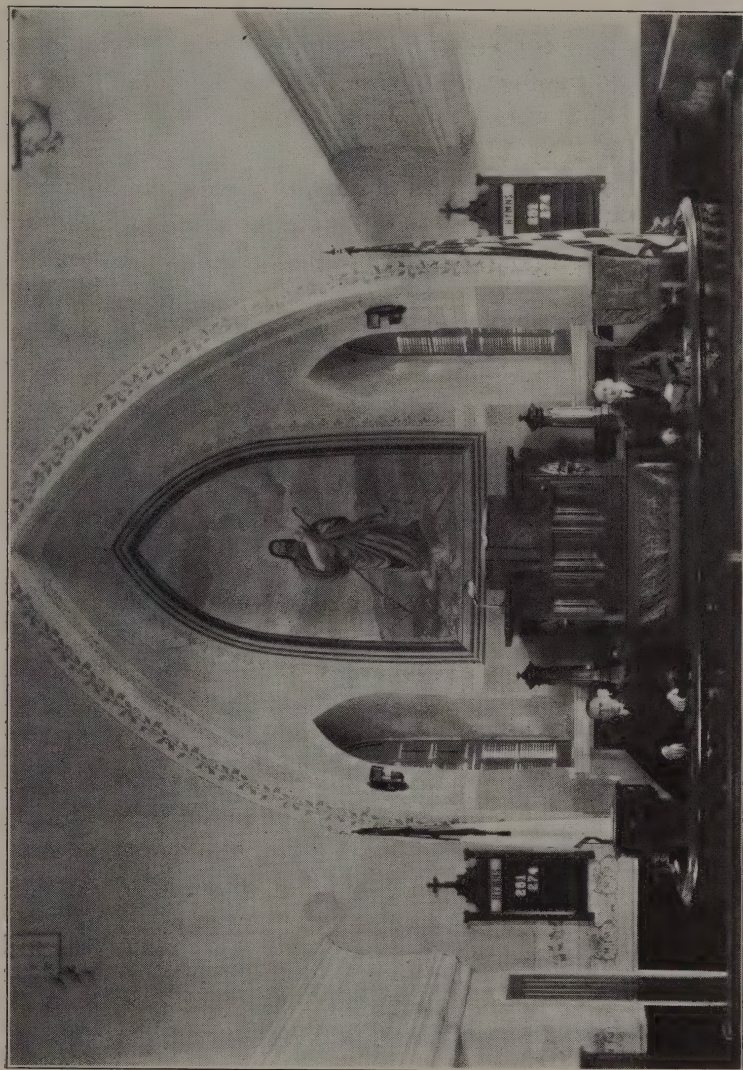




ST. PETER'S EVANGELICAL LUTHERAN
Hilltown, Pa.

Hilltown township, the first township formed north of Buckingham, was first settled by English Quakers and Welsh Baptists; but by the time the township was founded in 1722 there were also a number of German settlers. (1). No definite information is at hand concerning the source of Lutheran ministrations among these Germans, but it was undoubtedly done as missionary work. They were most likely served by the pastors of Germantown, or North Wales and Center Square, filiae of Germantown which were then known respectively as Gwynedd and Whitpain. When an organization was effected, 1804-05, it was under the Rev. J. K. (or C) Rebenack who served the last two named congregations until 1810-11. Both these congregations had been vacant before Rebenack's arrival. He was a German ordained man and merely recognized as a friend by Synod in 1804 (2). Worship prior to 1804 was evidently in private homes.

By June 18th, 1803 the heirs of Abraham Cope conveyed land for a union church, erected 1804-5, on the Bethlehem Road, one and one half miles from Line Lexington. The Lutheran pastors present at the corner stone laying were: Pastors John C. Yeager, George Roeller and Rebenack (3). From this one may conclude



Interior View of St. Peter's Church, Showing Chancel—1929

that the Germantown, the Old Goshenhoppen and the Kintnersville pastors may have ministered to these people prior to 1804.

One cannot find evidence on the Church Record concerning the ministrations of a Pastor Mensch noted in the Anniversary program of the Church (1929) (4). The only man by that name recorded in the Documentary History of Synod in those years was the Rev. John N. Mensch who served the large Kintnersville parish, 1803-23. He may have supplied during the vacancy following Rebenack, who received his first class of catchumens in 1806 while the next one was evidently under the Rev. John Weiand in 1812 (5).

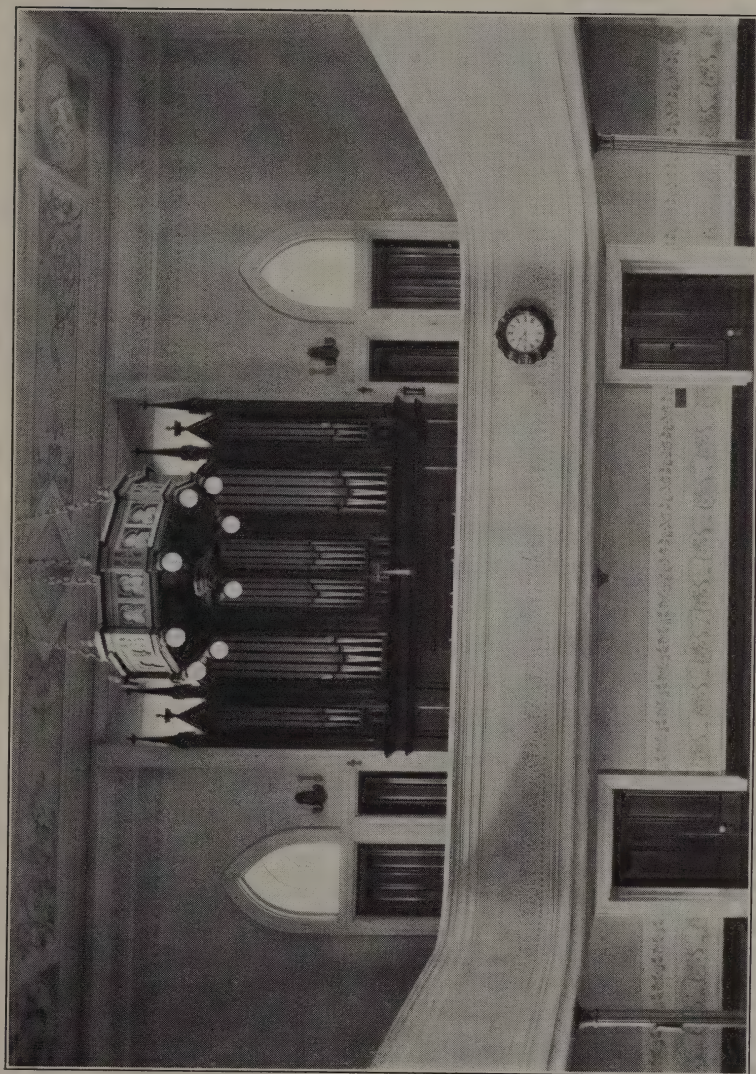
The Church built in 1804-05, in which the Rev. Jacob Senn, Reformed, preacher his first sermon on April 1st, 1805, was a substantial stone structure 40x44 (6) or 45x38 (7). It had galleries on three sides, three doors level with the ground, an elevated pulpit and could accommodate about 500 people. Among the names of the earliest members were: Erdman, Wasser, Hartman, Bader, Schemel, Triewig, Snyder, Echert, Cope, Savacool and Rohr (8).

The Rev. John Weiand was the next pastor, evidently serving from 1810-26 (9). The Rev. William B. Kemmerer located at Hilltown in 1829 and served until 1859, when he introduced the Rev. Ferdinand Berkemeyer to the congregation and asked them to accept him as their pastor. He was never formally elected or installed (10); but served from 1859-95.

The congregation organized in 1804 did not adopt a constitution until 1868 which was revised in 1904. For the first seventy years the congregation spent only approximately \$600 for repairs, an indication that the church, thought one of the finest in the community at the time of its dedication, was well built. The cemetery was incorporated in 1870. By 1874 plans were begun for a new church, 65x42, modelled after Scheetz's (Spinnerstown). It was dedicated on Exaudi Sunday, 1876. The present organ, a Centennial Exhibit by Durner, was installed in the church in 1878 at a cost of \$1800. In 1881 new trees replaced the old ones by the church and a cast iron fence was erected to enclose the Churchyard. There were special Anniversary programs in 1883 and 1885 (11) during the Berkemeyer pastorate. In 1894 the church was equipped with window shutters and in 1895 new carpets were laid.

The Rev. Milton J. Kuehner became the pastor in 1896, serving here until 1904. Special Anniversary services were held June 5-6th, 1896 (12). Repairs to the organ cost \$50 in 1898. In 1900 the congregations installed a hot air heating system at a cost of \$260.

The next pastor was the Rev. Preston A. Behler. He was installed November 29th, 1904 and his resignation took effect January 1st, 1911. In 1904 the congregations united in observing the Centennial of the building of the church (13). In May 1906 the hitherto union Sunday School was discontinued and the Lutherans began their own educational work.



Interior View of St. Peter's Church, Showing Organ

The Rev. Howard S. Paules was the next shepherd of these people, locating here upon his graduation from the Philadelphia Seminary. He was installed by the Rev. Charles C. Snyder, a son of the congregation, then the President of Conference. Renovations in 1912 cost \$1900, making considerable improvements in the auditorium and the Sunday School. Rededication exercises were held on Sunday, October 13th (14). In the same year the Women's Missionary Society presented the congregation with a set of green altar hangings, and Mr. and Mrs. Adam Martin presented the congregation with four walnut offering plates in memory of their sons. A Young Men's organization was formed in 1915. A new roof was placed on the church in 1915 at a cost of \$400 (15).

Pastor Paules left this parish December 1st, 1918 being succeeded by the Rev. Curtis A. Miller, who located April 1st, 1919. He served until April 1st, 1927. It was during his pastorate that the parish procured the present parsonage site in South Perkaspie. Subscriptions provided for the cost and there was a balance for maintenance. A Young People's Society, organized in 1922, has been helpful in the work of the Church, having in 1927 installed electric lights and a blower for the organ at a cost of \$1000. In 1928 the same organization placed an electrically lighted Bulletin Board in front of the church. It was during this pastorate that there was a decided advance in benevolent activities for the parish took on the support of a foreign Missionary, first supporting George Cope family in Africa and since their return supporting the family of the Rev. Charles Reinbrecht, Missionary in China. The congregation has maintained an unusual record of apportionment paid for a period of many years.

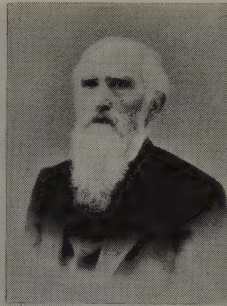
The next pastor was the Rev. Charles F. Brobst, who located here upon his graduation from the Philadelphia Seminary in 1927. Being installed on June 26th, he served here until March 16th, 1933. In 1929 the Sunday school room was repainted. In the same year a Brotherhood was organized which has taken an active part in the work of the congregation and the Conference. The congregations on October 20th, 1929 united in observing the One Hundred and Twenty-fifth anniversary of the founding of the church. The following Lutheran pastors assisted the pastor in these services: the Rev. George S. Kressley, Litt. D., the Rev. Charles C. Snyder and the Rev. Preston A. Behler. A Young Women's Missionary Society was organized in 1930.

The successor to Pastor Brobst was the Rev. Atwood Smith, who located in this field upon his graduation from the Seminary in 1933. He was installed by the Rev. Ernest P. Pfatteicher, D. D., President of Synod, on July 2nd. During the vacancy, in 1933, the congregations removed some of the sheds thus providing better parking facilities, at an approximate cost of \$300 of which amount the Young People's Society paid \$200.

One finds it difficult to decide the earliest parish alignments of this congregation, but up to 1826 they seem to have been with North Wales and Center Square. Pastor Kemmerer served a large



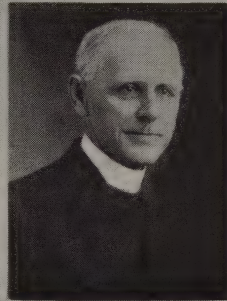
WILLIAM B. KEMMERER



FERDINAND BERKEMEYER



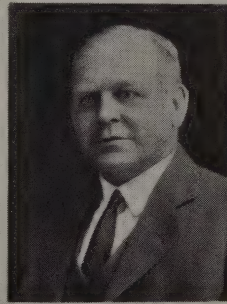
MILTON J. KUEHNER



PRESTON A. BEHLER



HOWARD S. PAULES



CURTIS A. MILLER



CHARLES F. BROBST



ATWOOD SMITH

Pastors Who Served St. Peter's

field in Bucks County when he undertook the work in 1829. Under Pastor Berkemeyer the parish was more restricted to the North Penn Valley, due to increased population and his establishing of new congregations. Under Pastor Kuehner, 1896-1904 the parish consisted of Hilltown, South Perkasio and Grace, Hatfield; but under the pastorate of his successor, the Rev. Behler, and since the parish consists of Hilltown and South Perkasio.



Muhlenberg Memorial, Philadelphia Seminary



ST. JOHN'S EVANGELICAL LUTHERAN

Richlandtown, Pa.

In this section known successively as Three Lane's End, Ducktown, Frytown, Frogtown, Flatland and Richlandtown, since 1839, and in which the first house was built in 1804, the German settlers soon displaced the earlier English and Welsh inhabitants. Among the names of some of the earliest families were: Smith, Berger, Grower and Walp (1).

The earliest Lutheran ministrations in the community seem to have been by the Rev. John G. Roeller (2) when services were at irregular intervals and at various places. There seems to have been a schoolhouse in the community prior to the erection of a church in 1808 on land donated by John Smith, and a graveyard had been laid out prior to the building of a church, which unfortunately has become obliterated. This burial plot where some of the older people of the community were laid at rest was on the farm of Michael Groman, the threshing floor of whose barn was used for the auditorium (3).

Feeling a very real need for a place of worship in the community by 1806-07, operations were actually begun, despite many hinderances, in 1808 (4). It was a stone structure, 35x40, with galleries on three sides. In the building dedicated in 1808 and which served from 1808-59, the pulpit was in the shape of a wine goblet, a design very popular in those days. The materials were furnished by the congregation. Henry Stahler, who was the architect and builder, received \$1,200. Ludwig Fluck and Henry Massner were members of the Building Committee. Pastor Roeller served here until 1818 (5) when he was evidently succeeded by the Rev. Frederick Waage, serving from 1818-20.

By 1859 it was decided to build a larger and more fitting place of worship. It was a brick structure, 42x63. The corner stone was

laid in the Spring of 1859 at which time the Rev. Jeremiah Schindel preached the Lutheran sermon though the pastors loci, Pastors Wm. B. Kemmerer and Samuel Hess, were in charge of the exercises. The new church was dedicated November 5th-7th when the Rev. Joshua Yeager preached the Lutheran sermon, tho numerous other pastors shared in the services. Pastor Kemmerer who had served the congregation for thirty-nine years was unable to be present, due to a prolonged illness. He died in 1860 and was laid at rest in the Richlandtown cemetery. The Lutheran members of the Building Committee were: Enoch Biehn, George Walp and Charles Wolf.



Richlandtown Union Church To 1935

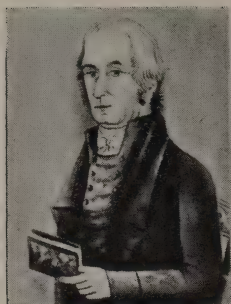
The Rev. Ferdinand Berkemeyer, successor to Pastor Kemmerer at Hilltown, served here from 1860-62 when there was a parish re-alignment and Richlandtown and Zion Hill became a part of

the Keller's-Quakertown parish. The Rev. Edward Sell next served at Richlandtown, from 1862-64, being succeeded by the Rev. Leonard Groh, 1864-66, when Zion Hill was again a part of the parish. He in turn was succeeded by the Rev. Reuben B. Kistler who served the same congregations from 1866-70.

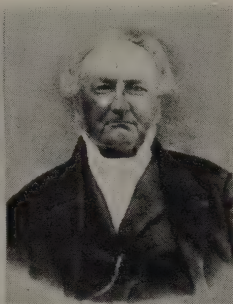
There followed another parish re-alignment. The next man to serve Richlandtown, Zion Hill and possibly Chestnut Hill was the Rev. Joseph T. Hillpot, a son of the Tinicum congregation where he now rests in the Swope Graveyard. He served from 1870-81. It was during his pastorate in 1870 that a large and beautiful Durner organ, costing almost \$2,000 was placed in the church. The Rev. William Rath, Allentown, pastor of the Blue or Saucon Church preached the dedicatory sermon. The Rev. Daniel H. Reiter followed, serving this congregation from 1881 to the time of his death in 1925. He served Zion Hill from 1881-89; Trumbauersville from 1883-1925; supplying Leidy's from 1881-1904, when Souderton begun in 1895, became a separate parish. Pastor Reiter, with the help of members of Richlandtown and Trumbauersville in 1890 also began Trinity, Quakertown, then known as Richland Center, and served it as a part of the parish until in 1911 it became a separate parish.

On November 9th, 1883 the congregation observed the 400th anniversary of Luther's birth. The services were held on a weekday. Attendances were good. The Rev. Leonard Groh spoke in the morning and the Rev. James L. Becker made the address at the evening service. The Seventy-fifth anniversary of the founding of the congregation and the twenty-fifth anniversary of the erection of the edifice, then in use, were observed on November 2nd, 1884, when the addresses were by the Rev. Benjamin Sadler, D. D., President of Muhlenberg College, and the Rev. Abraham R. Horne, D. D. The twenty-fifth anniversary of the pastor's ordination was observed on October 21st, 1906 when the pastor himself preached using 1 Cor. 4:1-4 in the morning. Others who also spoke during the day were: the Rev. Preston A. Laury, the Rev. John H. Waide-lich, and the Rev. James L. Becker. The one hundredth anniversary of the founding of the congregation and of the building of the first church was observed June 6-14th, 1908. Among those who made addresses were: the Rev. F. M. Urich, the Rev. S. E. Ochendorf, D. D., the Rev. Charles C. Snyder, the Rev. G. F. Speiker, D. D., the Rev. Irwin B. Kurtz, President of Conference, and the Rev. Warren Nickel(6). Pastor Reiter served here faithfully for forty-four years, dying January 7th, 1925. His body rests in the Richlandtown cemetery. The writer has found the Richlandtown Parish Record, published from 1881-1925, a great source of help, not only for information concerning congregations of this parish, but also concerning Conference. The Rev. Edward H. Trafford supplied until the successor, the Rev. Elbert E. Landis, was called.

Pastor Landis, a son of the Dublin congregation, serving at Leesport, was called in May, 1925. He assumed pastoral duties on July 1st, being installed on July 12th by the Rev. Harvey A. Wel-



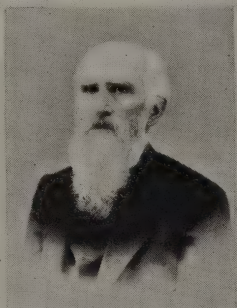
JOHN G. ROELLER



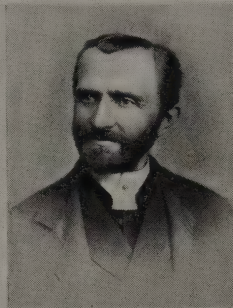
FREDERICK WAAGE



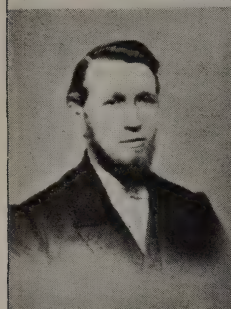
WILLIAM B. KEMMERER



FERDINAND BERKEMEYER



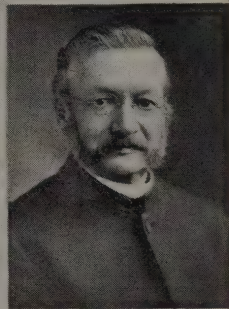
LEONARD GROH



REUBEN B. KISTLER



JOSEPH T. HILLPOT



DANIEL H. REITER



ELBERT E. LANDIS



CHARLES C. SCHLITZER

Pastors Who Served St. John's

ler, D. D., the President of Synod, who was assisted by the Rev. Nathan B. Yerger, Quakertown, a classmate of Pastor Landis. The idea of the individual communion cup had been introduced and used in the congregation during the Reiter pastorate, so on January 3rd, 1926 a new Thomas Set was presented and dedicated. The Common Service Book was first used and dedicated on January 31st, 1926. A special congregational meeting held on November 26th, 1926 considered the purchase of the John Kandel property, site of the present church. The vote was 85-5 in favor of acquiring the site. For \$2,600 the congregation acquired a plot 200 feet deep with a frontage of 91 feet, though only 71 feet in the rear of the plot. At the annual congregational meeting, November 4th, 1928, Howard Stoneback introduced the following resolution: "Resolved, that the congregation heartily approves the action of the Church Council in making arrangements to purchase the Henry Freed property to be used for a future parsonage." The resolution was carried unanimously and the property was purchased for \$5,800, settlement for the same being made on November 15th of the same year.

At the July 22nd, 1929 regular meeting of the Council, action was taken calling a special congregational meeting on September 22nd to decide whether or not the congregation would erect its own church edifice. Of the 151 votes cast the result was 82-69. The resolution upon which the vote was taken authorized the Council to begin operations whenever in their judgment was the most feasible time. By another special congregational meeting on June 14th, 1931 Council was authorized to borrow \$25,000 from the Quakertown National Bank and to arrange a mortgage in the name of the congregation. Ground-breaking exercises for the new structure were conducted on Sunday morning, March 22nd. Addresses were made by the Rev. Edward H. Trafford and the Rev. Leidy Sterner, a son of the congregation, who reviewed the history of the congregation since 1807-08. After the services in the old church, a procession was formed—clergy, church council, choir, congregation. Exercises in charge of Pastor Landis consecrated the new plot. The corner stone laying exercises were held July 12th when the first part of the program was again held in the old church. Those making addresses were: The Rev. Nathan B. Yerger, President of Conference; the Rev. John H. Waidelich, D. D., and the Rev. Harvey S. Kidd. After this a procession, headed by the choir, the clergy and the council, proceeded to the consecrated ground where the corner stone was laid. Exercises were in charge of Pastors Yerger and Landis. The new edifice, dedicated April 3-7th, 1932, cost approximately \$44,000. The total cost of the present St. John's property, including the site, the church edifice and all its furniture, and the parsonage adjoining, amounts to \$61,000; but it is an investment of which the congregation and the community may justly feel proud.

The Church Council, which served as the Building Committee, was as follows: Pastor Landis, Messrs. James Schroy, Chester

Sames, Irwin Baum, Harry Bartholomew, Clarence Bleam, Edward Banes, Warren Sames, John Kemmerer and Charles Styer. Messrs. Raymond Benner and Barnet Hillpot were honorary members. The architect, Charles M. Talley, Telford, planned and supervised the construction which was done under sub-contracts.

The following pastors shared in the dedicatory services: on April 3rd, the Rev. Ernest P. Pfatteicher, D. D., President of Synod, the Rev. Nathan B. Yerger, President of Conference, and Pastors Leidy B. Sterner, Norman Y. Ritter, John H. Waidelich, D. D., Allen S. Fisher, B. D., Edward H. Trafford and Harvey S. Kidd; on April 4th, the following men of the North Penn Pastoral Association, Edwin Andrews, Henderson N. Miller, Ph. D., Gomer C. Rees, D. D., Homer A. Weaver, Howard H. Krauss, W. Paul Reumann and Charles C. Schlitzer; on April 5th, Pastors Charles F. Brobst, S. T. M., Wallace Knerr and Harry W. Fitting; on April 6th, pastors of the community, Henry S. Rhoads, William J. Kohler, J. B. Swartz, Allen Fretz, Benjamin Hottie, H. J. Leinbach and A. S. Rosenberger; and on April 7th, Pastors Clinton R. Fetter, Frederick Reiter, William U. Kistler and Henry M. Kistler. Throughout the program there was also a liberal contribution of vocal and instrumental music by numerous soloists and choirs so that the dedicatory exercises provided a veritable feast for the worshippers who crowded the edifice each day.

The pastorate closed through the untimely death of Pastor Landis on July 6th, 1934. He had suffered the loss of his worthy help-mate on February 16th, 1934. Funeral services for Mrs. and Pastor Landis were held in the new St. John's on February 22nd and July 10th respectively. The President of Synod or his representative, the President of Conference, a number of the classmates of Pastor Landis and the Rev. Fisher of the Dublin congregation shared in the services. Both were laid at rest in the family plot at Dublin.

The Rev. Charles C. Schlitzer became the successor, being installed on December 9th, 1934, by the Rev. Homer Weaver, the President of Conference. Since that date a definite settlement has been made with the Reformed for the site of the former union church. The parsonage property has also been renovated so as to make it rentable, as the present pastor resides in Quakertown as did Pastors Reiter and Landis.

Earliest Lutheran ministrations in the community were by Pastor Roeller of the Old Goshenhoppen parish. Pastor Waage served as a pastor of the New Goshenhoppen parish. When Pastor Kemmerer served here he was the shepherd at Hilltown and Richlandtown parishes, as did his successor, the Rev. Berkemyer, 1860-62. From that date the congregation was joined with Keller's Church parish until the Rev. Kistler left in 1870. Since that time it has been one of the congregations constituting the Richlandtown parish, at present composed of Christ's, Trumbauersville, and St. John's, Richlandtown.



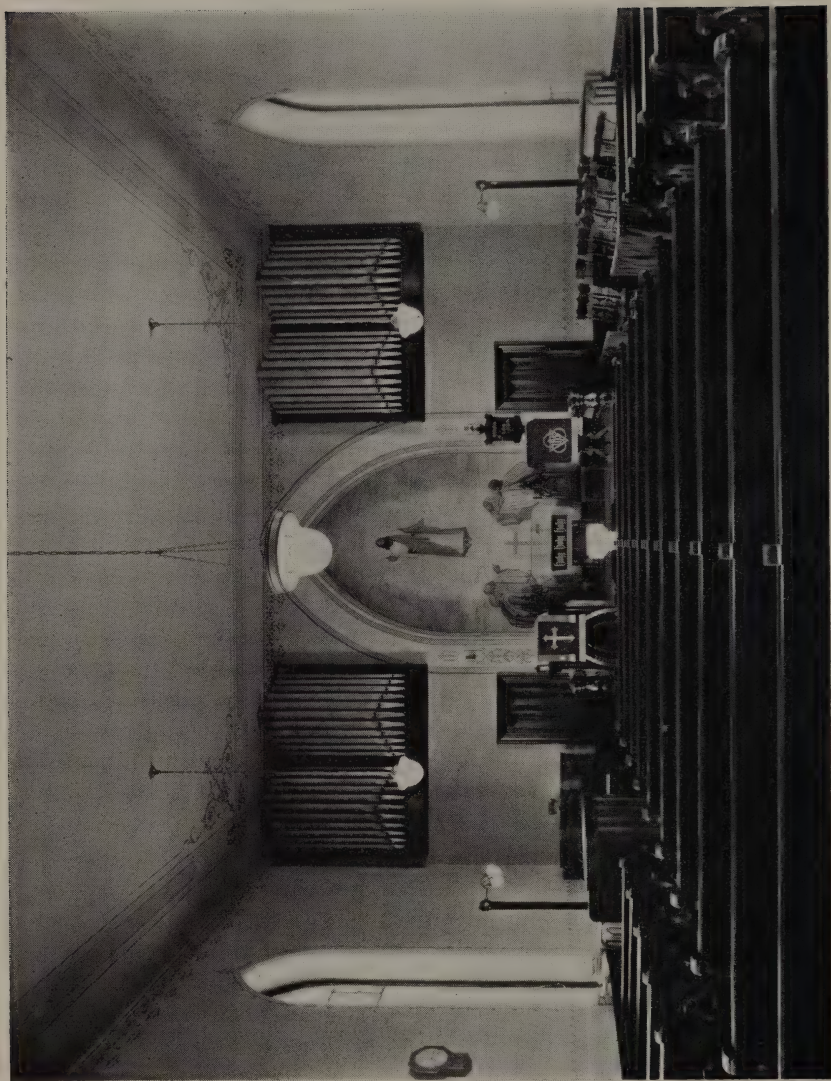
JERUSALEM EVANGELICAL LUTHERAN

Almont, Pa.

The corner stone of the first church edifice of Jerusalem Evangelical Lutheran congregation, located at Schlichter's on the Ridge Road about one mile northwest of Sellersville, bears the date of 1826. This seems to be the most reliable historic data concerning the early days of the congregation. Information prior to 1859 seems largely traditional, though acceptable (1).

According to the present pastor, the Rev. Andrews, there are a number of tombstones in the cemetery bearing burial dates as early as 1764-67-73-77 with a number which are now illegible so there must have been some activity prior to 1826. According to Battle's History of Bucks County (2), there evidently was such a burial ground in use here by the middle of the 18th Century. The land seems to have been donated by George Getman, at a time when there was neither a church nor a schoolhouse in the immediate vicinity. It is presumed that services were conducted in different homes or under the stately trees. The Rev. John G. Roeller of the Old Goshenhoppen parish seems to have been the first Lutheran pastor to minister here. He is supposed to have been succeeded by the Rev. Frederick Waage, about 1824-25, when services were held in a schoolhouse built by 1800.

Henry Beotel, one of the most influential persons of the community, urged the building of the first union church in which ef-



Interior View of Jerusalem Church

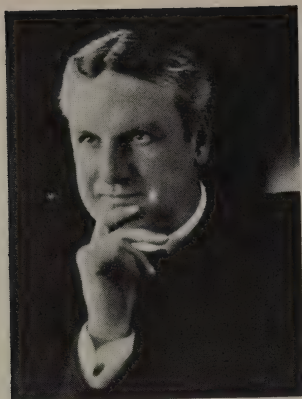
fort the Lutherans, the Reformed and the Mennonites united. The Building Committee consisted of John Nase, Lutheran; Abraham Trumbore, Reformed; and John Kinsey, Mennonite. The ground was donated by Enos Schlichter, Sr. Peter Ott and John Zellner were engaged as master masons and John Nase and Conrad Wetsell were the master carpenters. The corner stone was laid on Ascension Day, 1826 and the dedication is supposed to have taken place on the following Christmas when services were conducted by Pastors Strassburger, Reformed and Waage and Kemmerer, Lutheran.

This first church, a stone structure 36x44, with galleries on three sides, cost \$1800. The earliest Lutheran officers seem to have been Henry Boetel and John Nase, Elders; and John Zellner and John Getman, Deacons. The Rev. Wm. B. Kemmerer, of the Richlandtown parish, served here from about 1827 to September, 1859 when he introduced the Rev. Ferdinand Berkemeyer as his successor (3).

Traditional information is to the extent there were Indians buried at Almont (4). Pastor Waage, who followed Mr. Roeller, is said to have preached under an expanding oak tree, still standing in 1917 (5). From the time of Pastor Berkemeyer, 1859, Records of the congregation had been well kept. It was during his pastorate, in 1881 that work on the second church was begun in May. The corner stone was laid on Whitsunday, June 5th, and the edifice was completed by January, 1882. It was dedicated on October 23rd. It was also a stone structure, 36x54, with an extension in the rear for Sunday school purposes. There was a well proportioned tower in the front of the building. Exclusive of old materials and donated labor the new church cost more than \$4,000. Jonas Nase was the Lutheran member of the Building Committee. The Mennonites also shared in this building until 1885, when Pastor Berkemeyer secured a release of such rights through the signature of the Mennonite Bishop (6).

After the resignation of Father Berkemeyer, Easter Monday, April 6th, 1885 the congregation did not have any parish connections and was temporarily supplied by the Rev. Adolph Walz. He served here for one year when he accepted a call to Troy, N. Y. The congregation continued a supply until 1887, when the Rev. Phaon P. Wisser took charge of it in connection with a mission in Alleatown. He served until his death in 1891. Pastor Waidelich, of the Sellersville parish who supplied during Mr. Wisser's illness, continued as the supply pastor. It was during his eight years as supply pastor that the congregation was chartered, and became the beneficiary of a residuary legacy of nearly \$6,000. It was during these years that Mr. Waidelich organized Trinity, Perkasio, which by 1898 was united with Almont to form a parish.

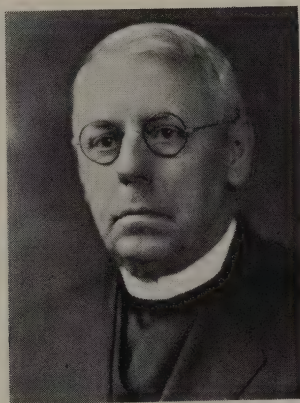
This new parish called the Rev. Preston A. Laury in the Fall of 1899. He was installed in Trinity, Perkasio, on November 12th when services were in charge of Pastors Bieber and Waidelich. The Perkasio congregation grew rapidly; in order that Pastor



Adolph Walz



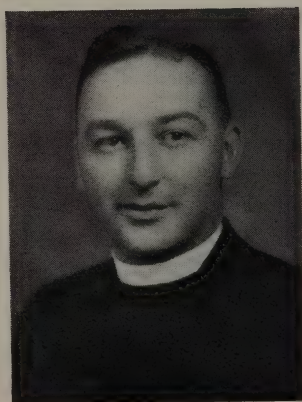
Phaon P. Wisser



Preston A. Laury



Elmer S. Kidd



Edwin W. Andrews

Laury could give it the desired attention, Almont, by 1907, decided to again become a supply congregation, after October of that year, with Mr. Laury supplying the congregation. It was during this pastorate that Almont church was remodeled and beautified, exterior and interior. The clerical robe was also introduced, and the congregation increased in numerical strength and in its benevolent work. Pastor Laury served until October, 1914, when called to the Presidency of the Waterloo Seminary. The congregation then passed under the care of the President of Conference, Warren Nickel.

When St. Michael's, Sellersville, became self-supporting, effective January, 1917, St. John's, Ridge Valley was left without a parish connection. By action of Conference, Almont and Ridge Valley were constituted the Ridge Parish, of which Elmer S. Kidd, a graduate of the Philadelphia Seminary, became the first pastor. He was called March 18th, 1917, being installed September 23rd, by the Rev. J. F. Kramlich, President of Conference, and Pastor Waidelich.

The church was renovated during the summer of 1925, interior and exterior, at an approximate cost of \$2,000. Of this amount \$1,000 was a gift from Mr. and Mrs. John Fillman, Philadelphia. Rededicatory services were held on Sunday, September 13th, when the Rev. Howard S. Paules, the President of Conference, preached the sermon.

The One Hundredth Anniversary of the congregation was observed the week of October 10-17th, 1926. The Rev. Preston A. Laury, D. D., preached on October 10th, in the morning, and the Rev. John H. Waidelich, D. D., served in the afternoon, while the Rev. Ernest P. Pfatteicher, D. D., the President of Synod, preached in the evening.

On the evening of March 29th, 1928 lightning struck the steeple of the church and did considerable damage to the church, which the insurance company repaired at a cost of \$5,065. At the time of these repairs the congregation built a right and a left wing to the Sunday school at an additional cost of \$6,000. The steeple was not rebuilt to its former height; but instead, a Byzantine tower was erected. There were also changes in the chancel. The rededication services were held on Sunday, November 11th, 1928, when the Rev. Wm. U. Kistler, the President of Conference, made the address at the evening services.

Pastor Kidd received a call from the Unionville parish of the Allentown Conference on December 17th, 1929, which he accepted, assuming pastoral duties there on March 1st, 1929. Upon April 23rd, 1930, the parish extended a call to Mr. Edwin W. Andrews, a senior at the Philadelphia Seminary. He accepted May 1st and immediately upon his ordination on June 4th, he assumed the duties as pastor of the parish. He was installed on July 20th, 1930 when the services were held in St. John's, Ridge Valley. The Rev. Ernest P. Pfatteicher, D. D., was in charge, being assisted by Pastors Wm. U. Kistler, President of Conference, John H. Waidelich

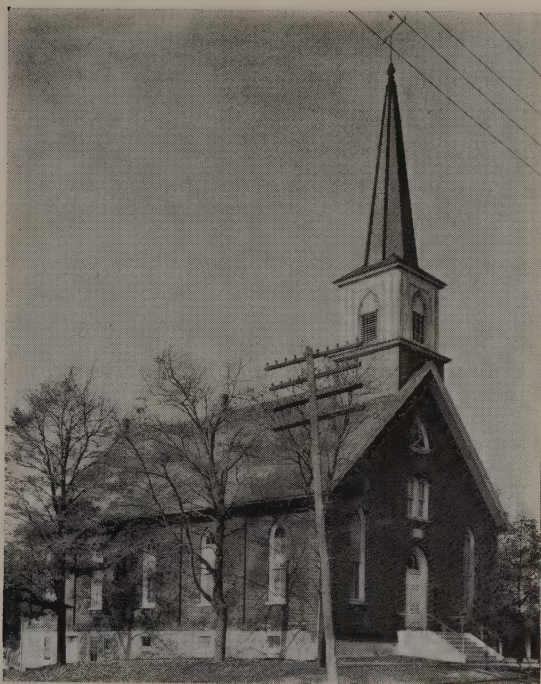
D. D., and Henry M. Kistler, a classmate of Mr. Andrews.

By April 5th, 1931, the congregation was planning for the purchase of a new pipe organ. A fund was started by the summer of 1932 and a new two-manual, all-electric action organ was purchased. Cost of the organ, renovations and installation was more than \$3,000. It was dedicated on October 30th, 1932. The pastor loci preached in the morning; the Rev. Gomer C. Rees, D. D., chairman of the Church Music Committee of the United Lutheran Church, and the Rev. J. Hamilton Smith, President of Eastern Reformed Synod, addressed the audience in the afternoon. Services were continued on October 31st when Pastors John H. Waidelich, D. D., and James Shepley addressed the congregation. On November 2nd, addresses were made by the Rev. Howard Obold, President of the Tohickon Classis, and the Rev. Nathan B. Yerger, President of the Norristown Conference. The address on November 5th was by the Rev. Elmer S. Kidd.

The pastors who served here were as follows: John G. Roeller is supposed to have served here prior to 1825; the senior Waage, until about 1827; then followed Wm. B. Kemmerer, 1827-59; Father Berkemeyer served, 1859-85; Adolph Walz supplied about one year; Wisser served, 1887-91; Waidelich, 1891-99; Laury, 1899-1914; Nickel and Waidelich, 1814-17; Kidd, 1917-29 and Andrews since 1930.



Typical Log House in Early Bucks County



ZION'S EVANGELICAL LUTHERAN

Zion Hill, Pa.

Zion's Church is located along the old Bethlehem pike in the village of Zion Hill, Springfield Township. The lot upon which the church was built was given to the congregation by Frederick Wolfe and his wife, Hannah, in the year 1840. The church, incorporated on December, 1891, has been a union church from its beginning.

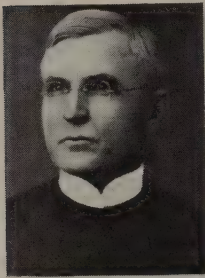
The first edifice, erected in 1840, was repaired and renovated in 1872 at a cost of \$600. After a half century of service the first building was razed in 1890, and the present brick structure was reared at a cost of \$4,875. The corner stone for the new building was laid on June 22nd, 1890, and the completed church was dedicated on Sunday, May 17th, 1891.

In the Fall of 1902, the church was frescoed at the expense of Mrs. Amanda Harwick, who memorialized her deceased husband, Reuben A. Harwick, in this very commendable manner. Services for the re-opening of the House of Worship were held on December 14th, 1902. A new two-manual pipe organ was installed in 1908, at a cost of \$1,750 of which amount a donation of \$750 was received from Andrew Carnegie.

The organization of the congregation, effected in 1840, was under the Rev. William B. Kemmerer who served as the pastor until 1860. A division arose over the choice of his successor so the

Rev. Abraham R. Horne was secured to supply the congregation until the Rev. Leonard Groh, of the Keller's Church Parish, was chosen as the regular pastor, serving until 1864. He was followed by the Rev. Reuben B. Kister who served until 1870. The Rev. Joseph T. Hillpot was the next shepherd of these people, serving from 1870-81. He was followed by the Rev. Daniel H. Reiter, under whose pastorate, 1881-89, the congregation was again placed on a good foundation, becoming "more Lutheran, more churchly, more active and more liberal." It was at the close of his pastorate that subscriptions were begun for the 1890 church.

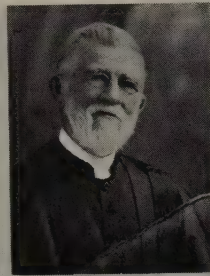
Pastor Reiter relinquished the work in this congregation in 1889, and was succeeded by the Rev. Elias A. Yehl who began work here in 1890. It was during the first year of his pastorate that the corner stone for the new building was laid. He served effectively until 1893, when the Rev. Josiah S. Renninger supplied the congregation until the Rev. Irwin B. Ritter became the regular pastor. Mr. Ritter served here until 1899, when he was succeeded by the Rev. Warren Nickel, of the Keller's parish.



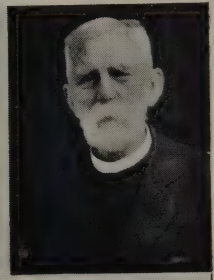
ELIAS A. YEHL



IRWIN B. RITTER



JOSIAH S. RENNINGER



JOHN W. MATTERN

It was during the pastorate of Mr. Nickel that the church was frescoed and a new pipe organ was installed. He relinquished the work here in August, 1908, having served faithfully for nine years. On January 1st, 1909, his successor, the Rev. Norman Y. Ritter, took charge. During his pastorate a Young People's Society, which has been helpful in the life of the congregation, was organized. His pastorate here closed in December, 1914. The Rev. Rufus E. Kern, who began pastoral oversight here on March 1st, 1916, organized a Women's Missionary Society on April 22nd, 1916. Church activities increased under his pastorate. Among the conspicuous activities being the work of the Missionary Society, the Young People's Society and the Cantata work through which the congregation became advertised in the community. Pastor Kern resigned the congregation June 8th, 1922.

The Rev. Mahlon F. Cope succeeded Mr. Kern, beginning his activities here on November 26th, 1922. During the five years of the Cope pastorate the apportionment was paid in full for four successive years. The amount paid for apportioned and unapportioned benevolences in 1924 was \$786. He resigned in 1929, due to

ill health, when the congregation was supplied until November 24, 1929 by the Rev. John W. Mattern, again of the Allentown Conference, as Yehl, Irwin B. Ritter and Renninger had also been. The congregation, by action of the Norristown Conference in 1929, was made a part of the Pennsburg parish.

The Rev. William U. Kistler and the Rev. Henry M. Kistler, both of the Pennsburg parish, were then elected as the pastor and the associate pastor, respectively, on May 11th, 1930, in accordance with the Conference action. They were installed in the congregation on July 20th, 1930 by the Rev. Charles C. Snyder, the Secretary of Conference, who delivered the charge to the congregation and the pastors, the senior Kistler being the president of Conference.

Improvements, in the form of refrescoing the interior of the church and the arranging of the basement so as to better accommodate the Sunday School, were under consideration in 1934.

When Pastor Kemmerer organized the congregation, and as long as he served it, he was the pastor of the Richlandtown parish. Pastor Horne served this congregation as a supply. The men, who served after him until 1870, were all pastors of the Keller's Church parish. The shepherds of the Richlandtown parish again served this congregation from 1870-89; while from 1890-99 pastors from the Allentown Conference ministered to these people. From 1899-1929, it was with Keller's. Mr. Mattern supplied here in 1929-30, after the formation of the Keller's-Tohickon parish, until the congregation became united with the Pennsburg parish.



Interior of Colonial Church, Showing a
Raised Pulpit, Galleries and Com-
munion Table

THE GERMAN LUTHERAN CONGREGATION

Ottsville, Pa.

In Mr. Warren Ely's article on "The Presbyterian Church of Tinicum at Ottsville," read before the Bucks County Historical Society at its meeting held in the old church on October 3th, 1910, and in the paper, "Historical Sketch of Ottsville and Vicinity," read by the late George M. Grim, M. D., at the same meeting, one gathers considerable information concerning the Presbyterian congregation which dated from 1766 (1). Regarding the Lutherans worshipping there since 1843, one finds the most definite information now available in the entries of Deed Book of Bucks County No. 23, p. 164 and Book No. 70 p. 496 for they show the granting of the original title to the Trustees of the Tinicum Presbyterian congregation by the Trustees of the Pennsylvania Land Company in London in 1762. By 1843 the Presbyterians had become too weak and sold their half interest on August 12th, for the consideration of \$100 to Philip R. Harpel and John Rufe, Trustees of the German Lutheran congregation, and to Isaac Wolfinger, John Welder and Lewis Summers, Jr., Trustees of the Reformed congregation of the township of Tinicum.

No Lutheran Church Records of such a congregation seem available but this purchase made in 1843 took place when the Rev. Clinton P. Miller served as the Lutheran pastor at Nockamixon and at Tinicum. There is no one now living who is able to give any information concerning such a congregation; but in the Minutes of Synod, for some years following 1843, Pastor Miller reported five instead of the usual four congregations of his parish, noting Red Hill as then known by name, though not giving any name of congregation. Inquiring throughout the community the writer gathered evidences for such Lutheran services at Ottsville under succeeding pastorates. The Rev. William S. Emory who succeeded Pastor Miller in the other congregations by 1865 is supposed to have conducted bi-weekly services at this place, evidently throughout his pastorate from 1865-84. Unfortunately there seem to be no congregational entries concerning this congregation, unless they might be the single entries in the hand writing of Pastor Emory, in Record No. 3 at Tinicum, in which he speaks of the congregation as both St. John's and Zion's, names not associated with any of the other congregations served by him.

From the late Mr. Samuel Z. Haney, Tinicum, and Mr. Oscar Haney, Doylestown, the writer gathered the information that they felt rather certain that Pastor Emory not only conducted services at Ottsville, but actually administered communion there. Correspondence with descendants of Pastor Emory verify the fact that Ottsville was one of numerous preaching points regularly served by their father; but they seem unable to verify or disprove

the fact whether or not there was a separate congregation at Ottsville, and whether or not communion was administered to Lutherans who worshipped there.

From Mrs. Willis Steely and Mrs. Mary Gruver, both of Ottsville, comes the information that the Rev. Joseph Mayne, who succeeded Mr. Emory at Tinicum in 1884, continued Ottsville as a preaching place, holding services there bi-weekly, and that there were good attendances; but that Pastor Mayne discontinued Ottsville because it affected attendances at Tinicum. From the Rev. Henry A. Bomberger, South Ardmore, Pa., a colleague of Mr. Mayne at Tinicum, also comes the information that Lutheran services became irregular or were discontinued sometime after 1886. Pastor Bomberger continued Reformed services there once a month, being a small organized congregation at the time. He also administered communion; but by 1908 all Reformed members had joined elsewhere and services were no longer continued, according to the late Rev. John Gilds, who served the Tinicum Reformed congregation from 1908-33. The writer came across opinions that the Rev. Robert B. Lynch, successor to Mr. Mayne, also preached at Ottsville, but irregularly, as he also served other local centers. The Lutherans evidently did not hold any services in this church during the pastorate of the Rev. Charles C. Snyder, successor to Mr. Lynch except in 1907-08 when the Tinicum Brick church had been destroyed by fire and they were building a new edifice.

A union Sunday School project had been continued here as late as 1918, according to Mrs. Norman Snyder, Ottsville, being maintained by the people of the community. The late George M. Grim, M. D., served as the superintendent for many years. The church and cemetery still remain. Names on the tombstones in most cases are not German and show no evidence that the Lutherans ever used it as a burial ground. It is hard to say who has maintained any legal title. The Haney family, holding their annual reunions in the church, have shown some interest and they with the Sunday School organizations have made repairs. For the last decade the site has become decidedly neglected, though there have been a few burials.



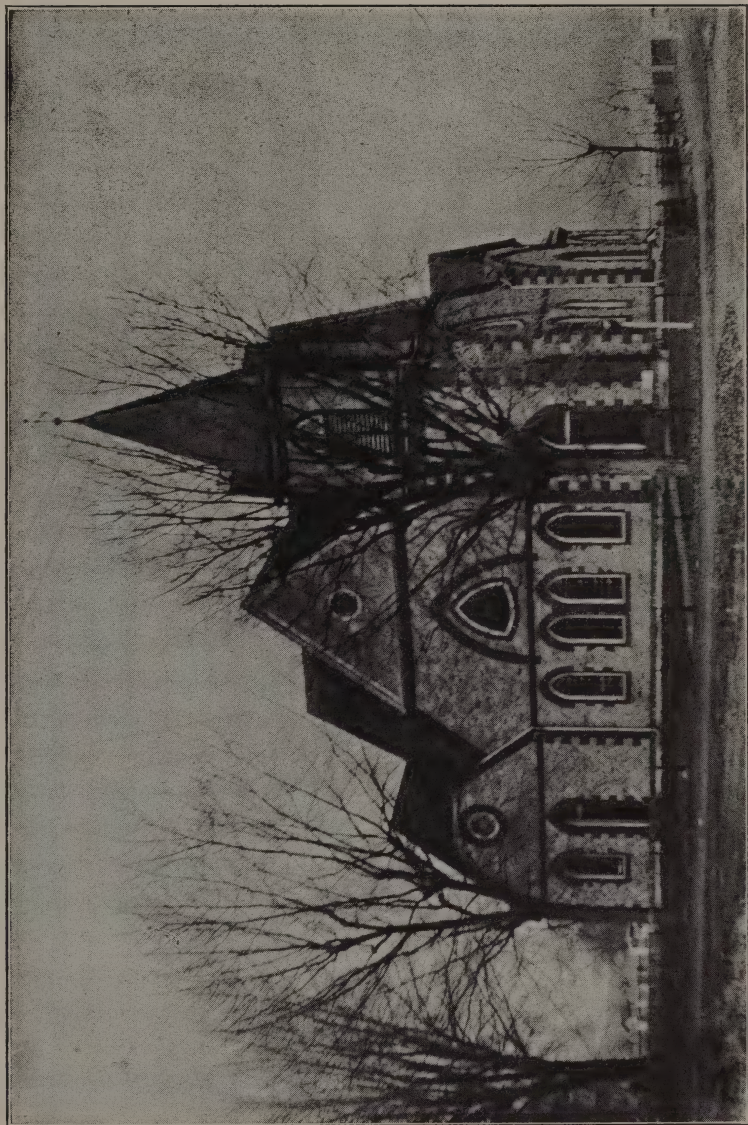
ST. PETER'S EVANGELICAL LUTHERAN Riegelsville, Pa.

The history of this organization dates from 1851, though prior to that time, preaching services had been held in a school house of the community by both the Lutherans and the Reformed. Though there is no evidence concerning it on the Church Record, the Rev. John McCron, pastor of St. James', Phillipsburg, N. J., also known as "Straw Church," preached here Sunday afternoons, according to the testimony of those living in 1892. Private records show that the Rev. George Diehl, Easton, also preached here as early as January, 1850, and that McCron served here on March 24th, of that year. The two congregations, by 1850, united in erecting a building, beginning in April of that year, which was dedicated on January 1st, 1851.

Pastor McCron left no pastoral records; but his name is moulded on the bell which has called the worshippers for more than a half century. He served from January to April and Pastor Diehl served until July. He was evidently a regular pastor for he presided over the meeting on June 3rd, 1851, when the congregation assembled to call a pastor, which call was to be accepted "after the resignation of our present pastor, the Rev. George Diehl, shall go into effect." Baptisms recorded are also noted as "by our former pastor, the Rev. George Diehl, Easton." A constitution seems to have been adopted May 20th, 1850, by an organization that must really have been effected in 1850.

The above call of the congregation was sent to the Rev. John R. Willox who had preached for the congregation on June 1st. He accepted, and served from July 1st, 1851, to February 1st, 1861, also preaching at Finesville, N. J., and Raubsville and Holland, Pa., during these years. He also organized the congregation at Upper Tinicum, where the church was built in 1852, soon after beginning work at Riegelsville. He served faithfully. An unusual test of the family came in 1856, when, because of scarlet fever, they lost four children in thirty-four days.

The Rev. Cornelius L. Keedy, M. D., was his successor, being elected on October 20th, 1861. He served until 1862. It was during his pastorate that the basement of the church was remodeled at considerable cost to provide more cheerful and more efficient Sunday School work. His successor was the Rev. Nathan Yeager (Jaeger) who assumed his duties here on March 12th, 1863, after a vacancy of some time. Following an accident, he died January 2nd, 1864, and was buried in the local cemetery. In May, 1864, the Rev. Theophilus Heilig, Stroudsburg, became the pastor, serving until 1876. The congregation during his pastorate acquired the parsonage at a cost of \$3,200. In 1871, though under amiable conditions, there came to be a desire to separate the two congrega-



St. Peter's Lutheran Church

tions, so on January 20th, 1872, the Lutherans acquired the rights of the Reformed in the whole church site by paying \$2,000. On May 28th, 1876, the congregation, for some reason not stated, elected a delegate to the meeting of the Ministerium of Pennsylvania, June 10th; but the action was evidently not favorable and on November 12th, by a vote of 32-2 it was decided to return to the East Pennsylvania Synod. Pastor Heilig resigned August 26th, 1876.

The Rev. David T. Koser, his successor, served from April 15th, 1877, to May 1st, 1887, during which years there was considerable numerical and benevolent progress. In 1878, at a cost of approximately \$1,300, the church, mostly the exterior, was considerably improved. The church property was also enlarged to provide sheds for inclement weather. The Rev. Cyrus L. Fleck, of the Gettysburg Seminary, succeeded him on July 17th, 1887, serving until his death on September 16th, 1921. At a congregational meeting on December 1st, 1888, there was almost unanimous action to build a new church rather than making further needed repairs. The last sermon in the old edifice was preached February 3rd, 1889. The corner stone for a new building was laid on May 5th, by September 14th, 1890, the new building, costing \$12,000, besides the material used from the old church, was dedicated. At this time, there was a desire for a separate parish and consequently Upper Tinicum was united with St. Luke's, Nockamixon.

The Rev. Jacob E. Rudisill, called to be the pastor, January 24th, 1922, was installed on April 22nd. He served until February 7th, 1925. It was during his pastorate, in 1922, that the parsonage was renovated at a cost of \$1500. Improvements made to the church included the installing of a \$5,000 Moller organ. Rededication services were held on April 15th, 1923. The Duplex envelope system was introduced in the congregation on January 1st, 1923.

The Rev. Raymond C. Miller, M. A., Th. M., became the pastor of the congregation on July 5th, 1925, and served until February 22nd, 1931. It was during his pastorate that the Sunday school annex was added to the Church, at a cost of \$18,000. Ground was broken on Mother's Day, 1927. Dedicatory services were held on May 13th--18th, 1928 when the Rev. George A. Greiss, D. D., spoke on May 13th; the Rev. A. P. Grammes, B. D., on May 14th; the Rev. Jacob Rudisill on May 15th; the Rev. Calvin P. Swank, S. T. D., President of East Penna., on May 16th; the Rev. Allan Meck, on May 17th and Mrs. Rajah B. Manikam, India, on May 18th.

The Rev. R. Henry Neikirk, the present pastor, was called June 7th, 1931, being installed on the 14th day of the same month. Renovations to the parsonage, in 1931, cost \$100.

The Sunday School had been a union organization until the separation of the congregations in 1872, since which time the Lutheran Sunday School has increased in size and usefulness. A Women's Home and Foreign Missionary Society was organized by

Mrs. Koser in 1886. This organization has also been of much help to the local congregation. In May, 1891, a Young People's Christian Endeavor Society as organized which has since provided activities for the youth of the church and the community.



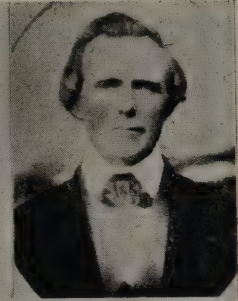
The Riegelsville Union Church



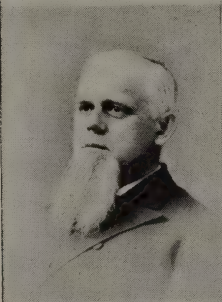
GEORGE DISHL



JOHN MC CROM



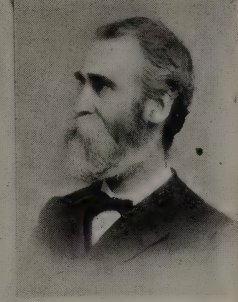
JOHN E. WILLOX



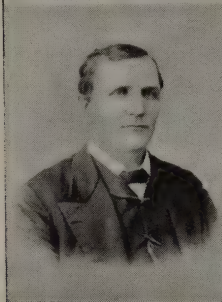
CORNELIUS L. NEEDY



NATHAN YEAGER



THEOPHILUS HERLIG



DAVID T. ROZER



CYRUS L. FLECK



JACOB E. HUDISILL



RAYMOND C. MILLER



H. HENRY NEIKIRK

Pastors Who Served St. Peter's



THE EVANGELICAL LUTHERAN At Upper Tinicum

According to a brief history of the beginning of this congregation, which precedes the Constitution and the Pastoral Acts in the Record of the Lutheran Congregation of Upper Tinicum, the Rev. John R. Willox left the Lutheran congregation in Friesburg, Salem County, N. J., the latter part of June, 1851, to assume pastoral work at Riegelsville, Pa. The congregation was a new organization, worshipping in a union building on alternate Sundays, so the new pastor inquired concerning appointments for his vacant Sundays. He was informed concerning Lutheran people living in the Delaware Valley, in lower Nockamixon and upper Tinicum townships. Meetings were arranged and held in the schoolhouse at Bridgeton, Pa., (August 3rd, 17th and 31st); but the attendances were small and the few Lutherans who were present were not willing to encourage Pastor Willox in an endeavor to organize and establish an English Lutheran congregation.

Discouraged with such indifference he inquired concerning a more Lutheran territory, and was informed concerning Calvin's schoolhouse section where meetings were held on September 14th, 28th and October 12th. Audiences there were much more appreciative, and so large that on the last named date the people could not all be accommodated in the schoolhouse. The Lutherans here welcomed his efforts to serve them; but they could not be persuaded to undertake the erection of a Lutheran church. A Lutheran and Reformed union edifice was decided upon. It was erected upon an acre of ground donated by George Root, Reformed. The plot was sufficient for the church building and the beginning of a

graveyard; but an additional acre was leased for which the congregations were in due time to pay \$100.

The corner stone laying took place on May 31st, 1852, at which time the Rev. William B. Kemmerer and the Rev. Charles A. Smith, Lutheran pastors of the community assisted, as also did a Rev. Poerner in behalf of the Reformed people. Dedictory exercises were held on November 20th, 1852, when the Rev. Charles F. Schaeffer, D. D., assisted Pastors Willox and Poerner. The Lutheran congregation was organized on March 12th, 1853. The articles of agreement between the two congregations were modeled after the plans at Riegelsville. The name of the congregation was: "The Evangelical Lutheran Church of Upper Tinicum, Bucks County, Pa."



The First Church

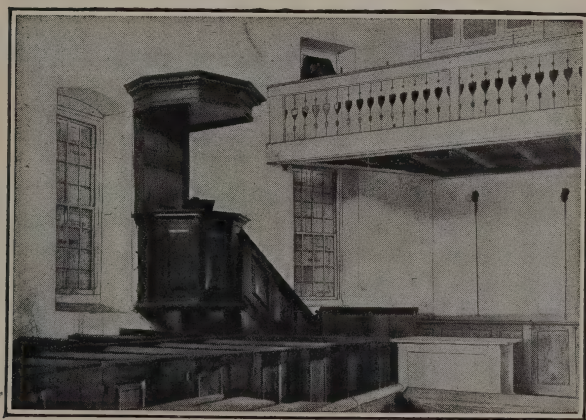
The Lutheran congregation was served in connection with Riegelsville until 1892, when St. Luke's, Ferndale, and Upper Tinicum were constituted a parish, because Riegelsville felt they needed and could support a pastor by themselves. By July 30th, 1893, this congregation held the corner stone laying exercises for its present, or second building. There was a large union gathering. In the exercises of the morning, the following pastors took part: the Rev. Henry F. Long, and the Rev. Charles B. Weaver, Reformed; the Rev. Chapman, Frenchtown Baptist; the Rev. Wilson, Milford Presbyterian; and Pastors Diehl and Melchior. The new building was dedicated May 27th, 1894, when the local pastors were assisted by the following: the Rev. W. A. Long, the Rev.

C. L. Fleck and the Rev. H. F. Long. The offerings upon both the above occasions were liberal; but not enough to cover the debt incurred. Baptismal and death records begin with 1852; but for some reason there are no communion lists prior to March, 1867, when 86 members were marked as either present or absent. The present pastor of the congregation notes: "It is interesting to note that though not more than five members live less than a mile from the church, and with no improved roads leading to the church, the attendance averages one hundred, rarely less even in bad weather."

The pastors who have served the congregation, and their respective periods of service, are as follows: the Rev. John R. Willox, 1851-61; the Rev. Cornelius L. Keedy, 1861-62; the Rev. Nathan Yeager (Jaeger), 1863-64; the Rev. Theophilus Heilig, 1864-76; the Rev. David T. Koser, 1877-87; the Rev. Cyrus L. Fleck, 1887 to the division of the parish in 1892; the Rev. Samuel S. Diehl, 1892-1924; the Rev. John I. Cole, March-December, 1925; and the present pastor, the Rev. Charles L. Mogel, from July, 1926.

The Rev. John Fox, Coatesville, Pa., formerly a member of lower Tinicum, joined this congregation prior to his enrollment at Gettysburg, and is, therefore, a son in the ministry, of this congregation.

The members of the present Church Council are: the Rev. Charles L. Mogel, S. T. M., Pastor and President; Mr. Samuel T. Riegel, Secretary; Mr. John Nice, Treasurer; Messrs. Samuel T. Riegel, Horace Sigafos, Nelson Sigafos, Charles Sigafos, Frank Pursell and George Shafer, Deacons; Messrs. John Nice, Charles Furness and Willis Hillpot, Trustees; and Messrs. Isaiah Sames and Eli Hillpot, Elders.



Typical Interior of Colonial Church



ST. PAUL'S EVANGELICAL LUTHERAN
Applebachsville, Pa.

St. Paul's Evangelical Lutheran congregation worships in the union church located in the village of Applebachsville, Haycock township, being located on the old Bethlehem Road, one of the former main roads from Bethlehem to Philadelphia.

The Rev. Clinton P. Miller organized the congregation in 1855. Its name originally was "The Evangelical Lutheran Congregation" which was changed sometime later to "St. Paul's Evangelical Lutheran Congregation." The congregation was organized shortly after the erection of the building which also took place in 1855.

The church has been a union building from its beginning, according to the "Proclamation issued at the laying of the corner stone." It was called "The German Evangelical Lutheran and Reformed and Mennonite Church," according to the proclamation just mentioned. The Mennonites have long since relinquished all rights, in fact, there is no record to show that they actually ever held regular services in the church. The men who served on the building committee were: Paul Applebach, Joseph Mann, William Applebach, John Sames and Jared Apple.

The above Proclamation is of further interest because of its defense of the Faith: "If in after years, generations should rise who will forget our Savior, despise the Word of the Lord, or the Holy Sacraments, and not suffer this holy doctrine to be preached, we, hereby, call Heaven to witness that we are innocent of all such desecration and have no sympathy with them." Another article clearly defines who or what ministers shall be permitted to preach in the pulpit of the church. This paragraph is quoted because it is an indication of the feeling at the time:

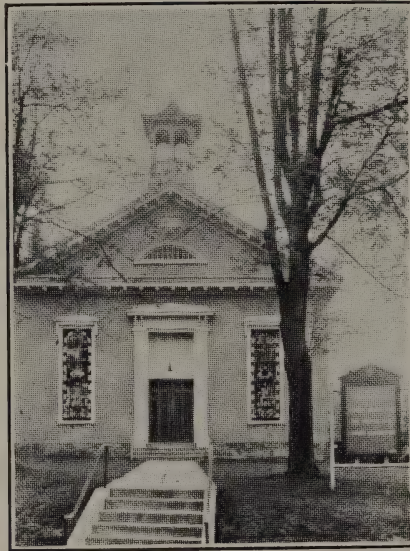
"The Board of Deacons, or a majority thereof, shall have the privilege to permit visiting ministers to preach or hold funerals in the English or the German language, if applied for by a member of the congregaton, provided he be a Christian minister of the Gospel, and of good and virtuous character, except Methodist preachers, to whom no permission under any circumstances shall be granted."

This congregation organized by Pastor Miller, when in charge of the large Kintnersville parish, remained a part of the parish from 1855-63, when it was united with the Keller's parish, where it has belonged ever since.

There are no records of value prior to 1874, possibly due to the fact that the pastors were always so far removed. Such complete records were begun during the pastorate of the Rev. Jeremiah F. Ohl, and they have been continued since then. Under the pastorate of the Rev. Warren Nickel, the church was renovated in 1900, at a cost of \$1800, being rededicated in September of that year. Further repairs, including the placing of a new roof, were made in 1916, during the pastorate of the Rev. Rufus Kern, at a cost of some \$500.

Due to the fact that there are no Records prior to 1874, it is hard to tell just when Pastor Miller relinquished the work, but it was undoubtedly at the time of the change in the parish in 1863. Mr. Miller served in the Kintnersville parish until 1865. The Rev. Leonard Groh served at Keller's and therefore also here from 1863-64. The following men succeeded him: the Rev. Reuben B. Kistler, 1865-70; the Rev. George M. Lazarus, 1870-74; the Rev. Jeremiah F. Ohl, 1874-93; the Rev. George C. Gardner, 1893-95, when St. John's, Quakertown, discontinued as a part of the Keller's parish. The Rev. Warren Nickel, a son of the congregation, was the first pastor to serve the newly constituted Keller's parish which after 1899 included Zion's, Zion Hill. Pastor Nickel began work here in 1896, while still a student at the Philadelphia Seminary. He became the regular pastor upon his ordination in 1897, serving until 1908. The successors to Mr. Nickel were: the Rev. Norman Y. Ritter, 1909-1915; the Rev. Rufus E. Kern, 1916-22; and the Rev. Mahlon F. Cope, 1922-28. During the vacancy the congregation was supplied by the Rev. Edward Trafford, supply pastor at Tohickon. There was a realignment of the parish during this vacancy, eliminating Zion Hill and including Peace, Weisel (Tohickon) in the parish. Pastor Trafford was then elected the

regular pastor of the newly constituted parish and served it until 1933, when because of failing health he too resigned the pastoral work. During the vacancy, Mr. Lester Koder, a son of the Keller's congregation, served as the supply, being a senior at the Philadelphia Seminary. The present pastor, the Rev. Wilmer F. Furman, assumed the pastoral duties of the parish in December, 1933, being installed by the President of Synod, the Rev. Ernest P. Pfatteicher, D. D., on January 7th, 1934.



ST. JAMES' EVANGELICAL LUTHERAN
Chalfont, Pa.

The Lutheran congregation, evidently the first religious Society in Chalfont, was organized in 1857, with about fifteen charter members, among whom were: Martin Eckhart, George Delp, David Barnett, Charles Eckhart, William Biddle and Samuel Delp. The first services, according to the Seventy-fifth Anniversary program in 1932, were held in a schoolhouse of the community, sometime prior to 1857. The organization of a congregation was effected under the Rev. John W. Hassler, pastor of St. Peter's, North Wales and St. John's, Center Square. At least it was under him, that a commodious structure was erected in 1857. He served as the pastor until 1863, when he became the Chaplain of the 112th Regiment of Pennsylvania Volunteers.

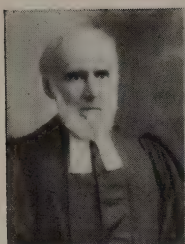
The Rev. Peter M. Rightmyer served this congregation from 1863-68, in connection with the other two congregations who then called the Rev. E. L. Reed. The Rev. George M. Lazarus, Quakertown, supplied St. James' from 1869-71. The Rev. Charles P.

Whitcar elected here on February 19th, 1871, served the congregation from December 1st, 1872, to January, 1874. It was during his pastorate; that, a Church Council was organized, By-Laws were adopted and Minutes regularly recorded. Following his pastorate, there was a vacancy with the usual unfortunate results.

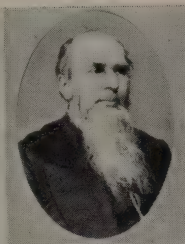
The Rev. Robert F. Kingsley served as pastor from January to September, 1874. The Rev. Henry M. Bickel, pastor of St. John's, Center Square, 1869-75, supplied the congregation from the fall of 1874 to the fall of 1875. During the vacancy, the Rev. Jonas M. Hartzell, Reformed, supplied the congregation from the spring of 1876, to the spring of 1877. The congregation was supplied, until September of the same year, by the Rev. Thomas C. Pritchard, pastor at Barren Hill, and by Mr. Mark Cressman, then a student at the Gettysburg Seminary.

The Rev. Benjamin B. Collins became the supply on October 7th, 1877 and served in that capacity until elected the pastor on December 30th, 1878. He resigned the work October 2nd, 1881. During the vacancy, the congregation was supplied by his brother-in-law, Mr. William Delp, a son of the congregation then a student at Gettysburg. The Rev. Jacob A. Hackenberg became the pastor June 1st, 1882. During the ten months he served, the congregation built a parsonage, which later was again sold by the congregation because of financial needs. During the following vacancy, the Rev. Elias Morell recorded a number of marriages, 1884-85, tho he may actually have supplied from 1883-88. The Rev. John R. Williams, pastor at Bethany, Philadelphia, supplied in 1888. The Rev. George Sill served the congregation from May 11th, 1890 to 1893. There is no information as to the pulpit supply until 1896, except that the Rev. Henry C. Grossman supplied the congregation sometime prior to 1896, when he was installed by Pastors M. Sheeleigh, D. D., and U. S. G. Rupp. Because of ill health, he resigned in 1898, when the Rev. George Edward Faber supplied until elected. He took full charge in December, 1898 and served until October, 1901.

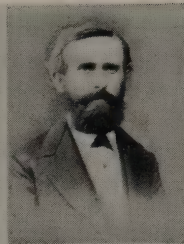
During the vacancy, 1901-11, the congregation was supplied by the Rev. Samuel G. Shannon, who was the postmaster at Norwood, Pa., also doing supply work. In 1911, the Rev. Linden F. M. Myers, pastor of St. John's, Ambler, was elected at St. James' where he served until March 30th, 1913. For the next six months the Mission Board of the East Pa. Synod again sent supplies, among those supplying being a Rev. Mr. Yeiser. The Rev. Frank C. Ritchie, Congregationalist pastor, served here from May, 1914 to May 27th, 1928. After which, for a period of about one year, the Mission Board again sent Sunday supplies from the Philadelphia Seminary. The Rev. Jacob E. Maurer, Lititz, supplied and was acting pastor from March, 1929 to February, 1930 when he accepted a call to Boonsburg, Md. The congregation was then again supplied by the Mission Board, sending students from the Philadelphia Seminary. By June 15th, 1930, Mr. Charles C. Schlitzer was chosen as the student supply, serving in that capacity



JOHN W. HASSLER



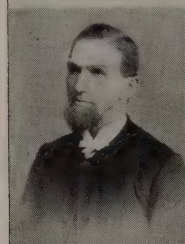
PETER M. RIGHTMYER



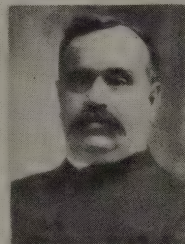
GEORGE M. LAZARUS



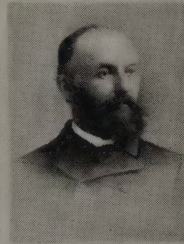
HENRY M. BUCKEL



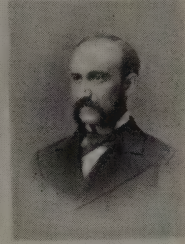
JONAS M. HARTZELL



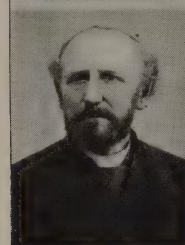
MARK CRESSMAN



BENJAMIN B. COLLINS



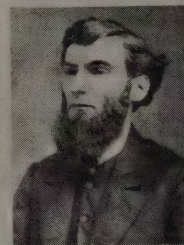
WILLIAM DELF



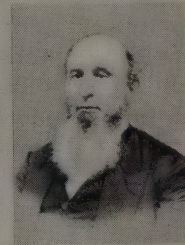
JACOB A. HACKENBERG



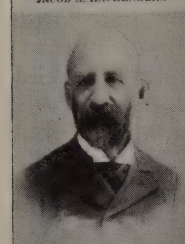
ELIJAH S. MORELL



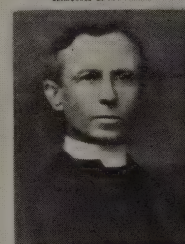
JOHN R. WILLIAMS



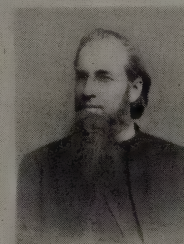
GEORGE SILL



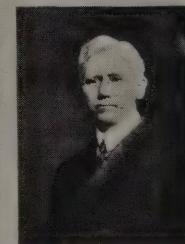
HENRY C. GROSSMAN



GEORGE E. FABER



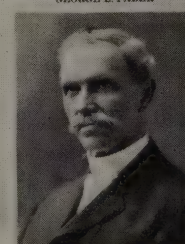
SAMUEL G. SHANNON



LINDEN F. M. MYERS



FRANK C. RITCHIE



JACOB E. MAURER



CHARLES C. SCHLITZER



DONALD L. STEINHAUER

Pastors Who Served St. James'

until his ordination and the installation which followed on June 19th, 1932. Pastor Schlitzer served the congregation until called to the Richlandtown parish; being an active young man and a very able leader, the congregation made progress during these few years such as had been unknown in its previous history.

It was during the pastorate of Mr. Schlitzer that the congregation in 1931 was transferred from the East Pennsylvania Synod to the Norristown Conference of the Ministerium of Pennsylvania. The Conference extended some assistance in 1931, but since that time the congregation has been self-sustaining, giving some of the older congregations of Conference and Synod an enviable example of growth and progress. Among the outstanding changes effected under the leadership of Pastor Schlitzer were the following: the introduction of Common Service Book and the Lutheran Liturgical Service; introduction of vestments for the pastor and the choir; the installation of an altar and reredos, vases and candlesticks; the placing of new pews; and an extension to the church to provide for the placing of a pipe organ, which organ and renovation alone cost \$1700.

The present pastor, the Rev. Donald L. Steinhauer, who graduated from the Philadelphia Seminary in 1935, was installed in the evening of June 9th, 1935, when the services were in charge of the President of Synod, the Rev. Ernest P. Pfatteicher, D.D., who was assisted by the Rev. Clarence M. Snyder, the President of Conference.



TYPICAL INTERIOR OF COLONIAL CHURCH



ST. MICHAEL'S EVANGELICAL LUTHERAN
Sellersville, Pa.

Lutherans living in the vicinity of Sellersville, more than seventy-five years ago, did not have a convenient place of worship; but they felt the need of such a place, and they desired it for the benefit of themselves and their children. The Rev. Ferdinand Berkemeyer, pastor at Hilltown and a missionary of the North Penn Valley, began preaching services in the old school house of the community as early as 1859. When the Rev. Frederick Walz, pastor of the Old Goshenhoppen parish, located in the town, he too assisted in conducting Lutheran services in the school house, where the Rev. Peter S. Fisher also held services for the Reformed.

The two groups contemplated a union building, tho the site was at first uncertain for there had also come to be a village at Bridgetown (South Perkasio). By 1868, steps were taken looking toward a definite site in Sellersville. Three acres of land were purchased from William Schlichter which was divided into cemetery lots and offered for sale. In less than two years, the proceeds warranted the erection of a church. It was to be of native stone which the joint committee arranged to quarry in a nearby field. The corner stone was laid May 28th, 1870, when Pastors Berkemeyer and Walz represented the Lutherans. The building was completed, but because of lack of funds only the lecture room was furnished and used for religious services. The first class of catechumens was confirmed by Mr. Walz on November 3rd, 1872.

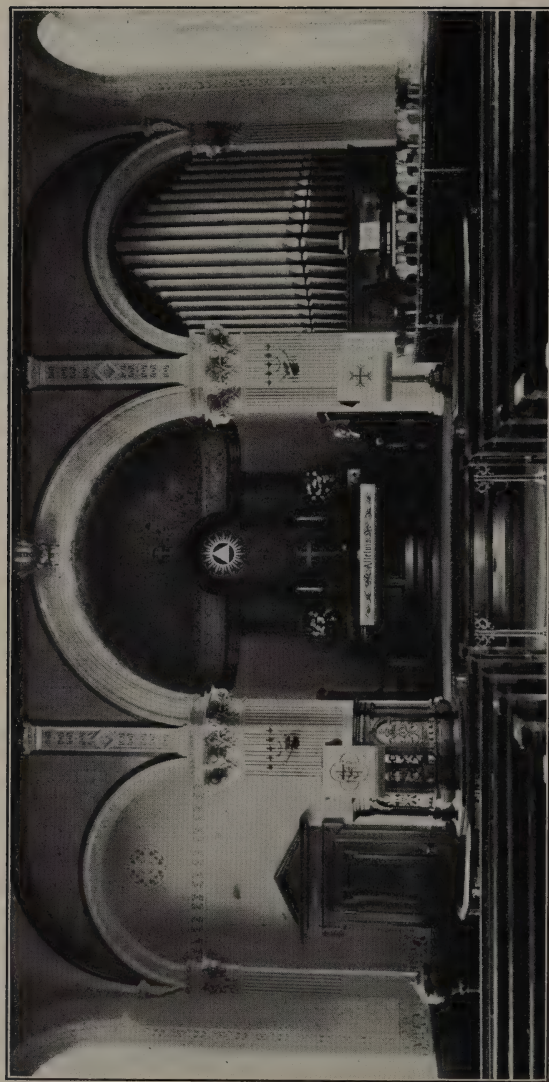
After the organization of the congregation was completed, the need for more frequent services was felt and Conference, at request of the Sellersville congregation, formed Christ's, Towamencin, and St. Michael's, into a parish to be known as the Sellers-

ville parish. Mr. Samuel A. Ziegenfuss, a senior at the Philadelphia Seminary, was elected as the first pastor in March 1873, subject to his ordination. He was installed July 27th, 1873, by Pastors Frederick Walz and George M. Lazarus. The Sellersville congregation, at the time of the first communion in June of that year, numbered only forty-six but new life and activity soon became evident, and the church was soon completed and fully equipped. It was formally consecrated on May 2nd-3rd, 1874, when the pastor was assisted by the Rev. William J. Mann, D. D., of the Philadelphia Seminary, the Rev. Frederick A. Muhlenberg, D. D., the President of Muhlenberg College, and the Rev. Abraham R. Horne. Pastor Ziegenfuss served until October, 1876. It was during his pastorate, that St. John's, Ridge Valley, was brought into the Synod and made a part of his parish.

The Rev. James L. Becker was the next pastor of the parish, whose installation took place in the Ridge Valley church on August 12th, 1877, when services were in charge of Pastors Jeremiah F. Ohl and William B. Fox. He served until the fall of 1888. It was during his pastorate, that work at Lansdale was begun; but the parish became too large and for that reason was divided by Conference. Pastor Becker resigned St. Michael's and St. John's, being elected by the new parish which was composed of Trinity, Lansdale and Christ's, Towamencin.

The Sellersville parish then elected Mr. John H. Waidelich, a senior at the Philadelphia Seminary. He accepted the call on June 23rd, 1889, being installed in St. Michael's one week after his ordination, when the services were in charge of Pastors James L. Becker and H. S. Fegley. The Rev. Dr. Waidelich has continued as the faithful and successful pastor ever since. Perkasio, a growing town, just one mile north, was the home of many of the St. Michael's members and so as to give them and the community better pastoral services, Conference authorized Pastor Waidelich to assist the Lutherans of the community in securing a place of worship. The undertaking, in which the pastor and Council shared, resulted in the formation of Trinity, Perkasio, in 1892.

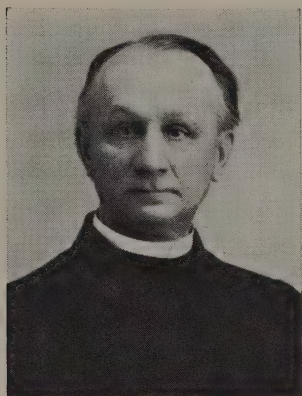
Through action of the Councils of the Lutheran and the Reformed congregations of the St. Michael's Church, the union Sunday School was separated and each congregation began its own Sunday School on January 15th, 1892. This action was preliminary to the separation of all joint property interests for by June 23rd, 1900, both congregations voted in favor of such a separation. In the fall of that year, the Lutherans purchased the half interest of the Reformed and became the sole owners of the church site. The building was remodeled and enlarged at an outlay of approximately \$25,000. This included a pipe organ, a new chancel, art windows, and a tower clock. The re-consecratory services were held on January 24th, 1904, when the local pastor was assisted by the surviving former pastors of the congregation: Berkemeyer, Ziegenfuss, and Becker. The clerical robe for the



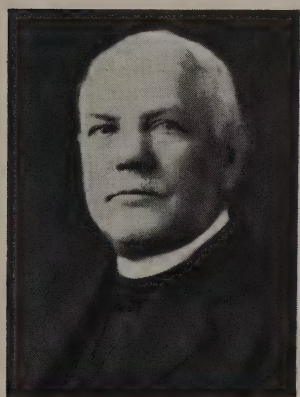
Interior View of St. Michael's



Samuel A. Ziegenfuss



James L. Becker



John H. Waidelich

pastor was introduced by action of the congregation in 1895, being the first Lutheran organization in the county to take the step. Among the auxiliary organizations which have been of great help in the work of the congregation and the Church at large are: the Women's Missionary Society organized in the early part of 1891; and a Luther League which soon followed.

The congregation, in 1912, granted its pastor a ten week leave of absence, providing for all pulpit supplies, so that he could visit places of interest in Europe, particularly in Germany the fatherland of the family. On June 24th, 1914, the congregation observed the Twenty-fifth Anniversary of the pastor's ordination. The Rev. Edward T. Horn, D. D., President of Synod, and the Rev. John A. W. Haas, D. D., President of Muhlenberg College, made the addresses.

Because the congregation felt the desire for two services each Sunday, and desiring all the pastor's time, it resolved in March, 1916, to become a separate and self-sustaining parish. Conference concurred in this action as also did St. John's, Ridge Valley, so that the action became effective January 1st, 1917, when Conference formed St. John's, Ridge Valley and Jerusalem, Almont, into a parish. This parish was supplied by the pastor of Sellersville until June, 1917, when the Rev. Elmer S. Kidd became the first regular pastor of the present Ridge Valley parish.

The years, 1917-34, mark a number of changes and improvements at St. Michael's, including the introduction of vestments for the choir; the introduction of the Common Service Book; extensive renovations in 1926-27, so as to better accommodate the Primary Department of the Sunday School, causing a chapel and a basement to be annexed to the church; the auditorium was repainted and recarpeted; a new altar of Caen stone, weighing five tons, from Southern France, was placed and consecrated in 1927, as a memorial to Miss Ida Thomas. The improvements in 1927, exclusive of the gift altar, cost \$12,000.

In 1929, the congregation observed the Fortieth Anniversary of the ordination and installation of their beloved pastor. The sermon upon this occasion was preached by the Rev. Henry E. Jacobs, the only surviving member of the Philadelphia Seminary Faculty of Pastor Waidelich's student days. The congregation not only formally joined in the services of the day; but showed their esteem and regard for their faithful shepherd by voting him a substantial increase in salary. The Rev. Dr. Waidelich has taken an active part in the development of Lutheranism in the North Penn Valley in the past four and a half decades.



ST. PAUL'S EVANGELICAL LUTHERAN
Doylestown, Pa.

The beginning, of Lutheranism in the County Seat, dates from 1859, when the Rev. Ferdinand Berkemeyer became the pastor of the Hilltown parish. Being a young man and of true missionary zeal, he, with the support of the Lutherans in the different communities established Lutheran congregations at Doylestown and Sellersville in 1859, at Quakertown in 1860, at South Perkasio in 1866, and assisted at Dublin in 1869, as well as preaching at numerous other places in the North Penn Valley. In some of these activities, he was joined by the Rev. Frederick Walz of the Old Goshenhoppen parish; but the Lutherans at Doylestown seem to have been mostly members of Hilltown and the beginning was, therefore, under Father Berkemeyer.

It is difficult to ascertain the exact date of the founding of this congregation. It cannot be done from the Church Record; but it is supposed to have taken place sometime about 1861, when there were plans to erect a union church edifice. It was not suc-

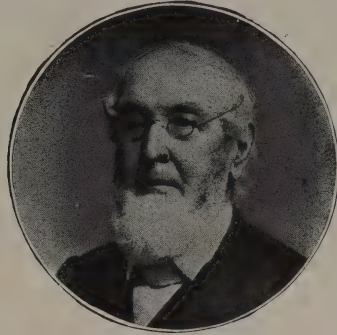
cessful and the Lutherans resolved to build their own church. Lack of funds seriously injured the project and the building early fell into the hands of the sheriff. Mr. Morgan Rufe, an active member of the new congregation, purchased the property for \$2600 and held it until the congregation was able to resume the risk. Unfortunately, there is no date for the laying of the corner stone; but it is recorded that the Rev. William J. Mann, D. D., Professor of the Philadelphia Seminary, officiated upon that occasion. The Church seems not to have been dedicated until 1868 (2). For some reason, it was rededicated on Ascension Day, May 6th, 1875 (3), or perhaps not fully consecrated until March 4th, 1877 (4,) during the pastorate of the Rev. John H. Fritz.

The Rev. George Heilig evidently succeeded Pastor Berke-meyer for the Record shows him as the pastor by 1862 (5). According to Battle's History, he served from 1862-65 (6), preaching in the Reformed Church. Prof. Mann, at the time of the corner stone laying, baptized several infants and tho there is no date, we may conclude, that it took place in 1867-68, as the younger one of the children was born in 1867. There were evidently 34 members by 1863, according to an entry on the Church Record (7).

After the pastorate of Mr. Heilig, evidently in 1865, the congregation, as in the case with many missions, was dependent upon supply pastors. The Rev. George M. Lazarus, Quakertown, entered some baptisms from March 10th, 1868 to October 10th, 1869 (8). He also entered communicant lists for 1869-70 and possibly 1871 (9). The Rev. Charles F. Schaeffer, D. D., first Professor of the Philadelphia Seminary, baptized some infants on November 29th, 1868, when he also confirmed a class of eleven catechumens, whom Mr. R. M. Jacoby, a student at the Seminary had catechized (10). Schaeffer also administered the fall communion. Two baptisms were entered on January 16th, 1870, by the Rev. A. T. Geissenhainer, Treasurer of Synod (11). Pastor Geissenhainer's name also appears in connection with another important matter in the history of the congregation (12), for the Court, May 17th, 1870, approved the charter of the congregation, showing the name of the congregation as "The German Evangelical Lutheran Church of Doylestown" and requiring the pastor to be a member of Synod. Geissenhainer's name appears as that of the pastor while the names of the officers are: Elders, Jacob Schaeffer, Frederick Constantine and Adam Daubert; Deacons, John Keller, Levi F. Nace and Ludwig Ebert. According to the Constitution adopted on Ascension Day, May 6th, 1875, the name of the congregation was changed to St. Paul's Evangelical Lutheran Church in Doylestown. The Rev. John H. Fritz attested to the fact of the adoption. It was written in English and in German script and signed by members; but there is no indication to show how many signed in 1875, for among some of the signatures is the name of the Rev. Coleman who was not pastor until 1888. It does indicate the change from German to English which caused considerable trouble in the congregation in the next few years.



Wm. J. Mann

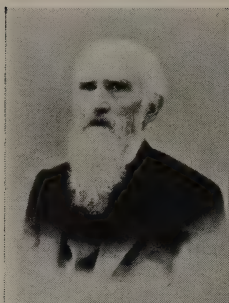


C. F. Schaeffer

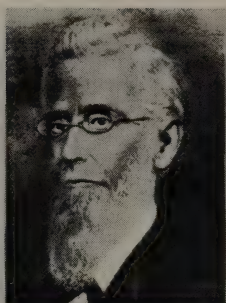
Among the names of the pastors is that of the Rev. William R. Buehler (Buhler) who served at Doylestown and Dublin; but there is no further information concerning the man. He entered his name in 1870, when he recorded his first baptism at St. Paul's on August 14th. Of the entries he made in 1870, six of the infants baptized belonged to Dublin where there was no Record prior to 1875. Buehler made few entries (13), even in the Doylestown Record.

The Rev. Christian F. Welden, D. D., pastor of St. Peter's, Philadelphia and Superintendent of Missions, supplied Doylestown in 1871 (14). The name of Pastor Lazarus also again appeared in 1871, as noted above. The Rev. Reuben S. Wagner, Lancaster County, supplied by 1872, assuming charge of the Mission congregation in April, 1873. It was during his pastorate, that there was considerable trouble concerning the use of the English language (15). He resigned the work because of lack of support (16), October, 1874. But before leaving, he had been instrumental in sending a unanimous call to his successor, the Rev. John H. Fritz, Millville, N. J., who began his duties in the Doylestown-Dublin parish in November 1874 (17). His entries at Doylestown continued until July, 1877. The spring Communion, 1875, shows 58 German and 20 English Communicants (18). There was considerable progress at both congregations during his pastorate—in liturgics, Records, etc.

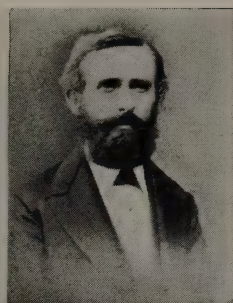
The Rev. Abraham R. Horne, D. D., began his entries at Doylestown on January 19th, 1879, marking himself as "pastor pro-tempore." He seems to have supplied both Doylestown and Dublin until about 1884, possibly continuing at Doylestown until April, 1885. His son-in-law, the Rev. Joseph W. Mayne became the first pastor of the present Lower Tinicum parish (Christ's, Tinicum and St. Luke's, Dublin) in 1884. Horne served Doylestown bi-weekly, coming from Allentown. The next regular pastor was the Rev. Edwin L. Miller who was installed July 19th and whose entries continue until February, 1888. The Rev. David L. Coleman succeeded him serving from 1888-90. It was during his



FERDINAND BERKEMEYER



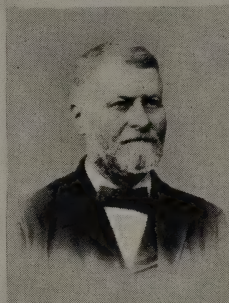
GEORGE HEILIG



GEORGE M. LAZARUS



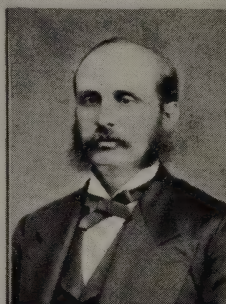
REUBEN S. WAGNER



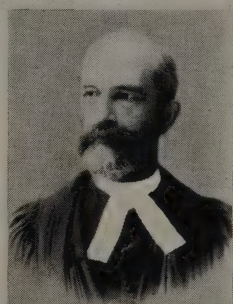
ABRAHAM R. HORNE



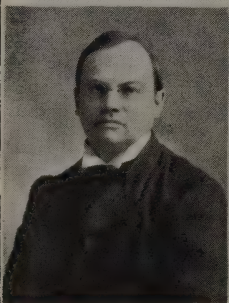
EDWIN L. MILLER



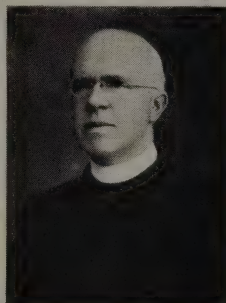
DAVID L. COLEMAN



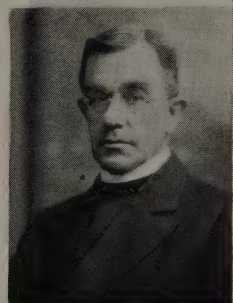
JOHNSON R. GROFF



SAMUEL A. B. STOPP



CHARLES W. JEFFERIS



BERNARD REPASS

Pastors Who Served St. Paul's

pastorate that the tower, containing the bell was added to the church, at a cost of \$1400. It was during his pastorate, that the German language was displaced by the English (19).

The pastorate of the Rev. Johnson R. Groff began in May, 1891, and continued for ten years. Entries were irregular, but Pastor Stopp on May 26th, 1901, made one entry indicating that it belonged to the Groff pastorate. Pastor Groff was instrumental in bringing about an addition to the edifice of the church; not only planning, but largely with his own hands building the chancel, the organ chamber and the vestry. A beautiful Tiffany triplicate stained window, valued at \$600, was placed in the rear of this addition, above the altar, by the Ladies' Aid Society. The Rev. Samuel A. B. Stopp, a graduate of the Philadelphia Seminary, was his successor, assuming the charge on July 1st, 1901. He served until February 18th, 1906. It was a period of considerable progress: liturgical, numerical and financial. Pastor Stopp introduced the clerical robe into the congregation. He beautified the chancel by adding the Cross, the Vases and Candles. He also organized the Women's Missionary Society and the Luther League in 1901 (20).

The next pastor was the Rev. Charles W. Jefferis who took charge of the congregation May 1st, 1906, and served here until March 1st, 1920. It was during his pastorate, that the congregation introduced the envelope system of church finances, on January 1st, 1908. On August 2nd, 1908, the Church was reconsecrated, after renovations and the placing of nine new memorial windows, at a cost of \$500, in which work the widow of Pastor Groff, still living in Doylestown, shared. September 3rd-6th, 1911, marked the Golden Jubilee anniversary of the congregation and the consecration of a new memorial pipe organ costing \$1850, of which the congregation had raised \$1345, receiving a gift of \$750 from Andrew Carnegie. The Rev. Charles C. Snyder, the President of Conference, and most of the pastors of the North Penn shared in the special exercises.

On May 30th and 31st, 1912, a new seven foot copper Cross provided by the Ladies' Aid, the Luther League, and the Sunday School, was placed upon the Tower of the Church. In 1913, the Duplex Envelopes were introduced. The Church was reopened on January 19th, 1913, after having been closed for several weeks, during which time new pews had been placed in the auditorium, thru unannounced donors, at a cost of \$311; new Brussel carpets laid at a cost of \$156; part of the floors were done in hardwood; and, Mrs. Groff donated a stained glass window for the hall of the church. Shingles, on the south side of the roof, were replaced by tin, in 1915, at a cost of \$118. The choir was vested for the first time on Easter Sunday, 1917. In the same year, at the Congregational Meeting, the beginning of a Parsonage Fund was made by subscribing to fifteen shares of Building and Loan Stock. In April, 1918, the congregation received \$339 as its share of a \$500

legacy in the will of Katherine Richard, which was deposited in the Doylestown Trust for future plans. In June, 1918, the congregation became the beneficiary of a \$500 legacy, to be used as an Endowment, thru the bequest of Mr. Stopp, their former pastor. On July 2nd, 1918, a National Flag was placed in the Church by the Brotherhood, and a Service Flag, a gift from several individuals, was also placed. They were accepted by Pastor Jefferis; but the patriotic address for the occasion was made by the Hon. Judge William C. Ryan. The pastorate of Mr. Jefferis ended on March 1st, 1920.

His successor, the Rev. Bernard Repass, assumed charge of congregational activities on October 1st, 1920. In June, 1920, a comfortable parsonage, at 102 Shewell Avenue, valued at \$6,300, was purchased by the congregation. In the fall of 1920, the congregation introduced the Common Service Book. In 1921, the Luther League placed a bronze Service Tablet. The Light Brigade was organized in 1922, by Mrs. Repass, who has taken an active part in the Missionary Society work, not only of the Conference but also of the Synod and the United Lutheran Church. In 1923, feeling the need of a more central church site and better and larger facilities for the Sunday School, the congregation purchased a very desirable property at the corner of Main and Broad Streets. The property, almost across from the Court House, cost \$12,500. It is now free of debt and the congregation has raised a Building Fund of \$12,500 in addition. It is planned to erect a new church as soon as the Fund has increased sufficiently to justify the undertaking. The Christian Life Course was introduced in the Sunday School in 1931. During 1932, the auditoriums of the Church and the Sunday School were greatly improved; by being repainted thru the installation of electric fixtures, and the accession of other necessary equipment. The Primary Room of the Sunday School was entirely renovated, and the Beginners' and Primary Work was organized. Among the improvements in the church auditorium, the following are to be noted: new Hymn Boards, a Missal Stand, Altar and Chancel Books, a Litany Bench, a Credence Shelf and a Lectern Bible. Through different sources of income, the Endowment Fund now amounts to \$1,302, being invested at 5 3-10 per cent. A Young Women's Missionary Society was organized in 1933. In 1934 the congregation installed a Kinetic Blower for the organ. The present confirmed membership is 376. The Sunday School has an enrollment of 273.



ST. JOHN'S EVANGELICAL LUTHERAN Quakertown, Pa.

St. John's Evangelical Lutheran Congregation, Quakertown, Pa., was organized in the fall of 1860, by the Rev. Ferdinand Berkemeyer, the young pastor of missionary zeal whom Pastor Kemmerer had brought to Hilltown in 1859 as his successor. At the time work was begun here he was serving at Richlandtown (Flatland), at Keller's, at Leidy's, at the Ridge Road and at Hilltown. Prior to the founding of this congregation, Pastor Berkemeyer had established Doylestown and Sellersville, and after 1860, he assisted in the founding of Bridgeton (South Perkasio) and Dublin. The congregation at Quakertown remained under his care until 1867. The next pastor was the Rev. George M. Lazarus who was conspicuous in the community for his educational activities. He served this congregation from August 21st, 1867, until his tragic death on January 31st, 1874. He supplied for part of the time at Doylestown and Chalfont, and possibly also at Dublin.

A new parish was formed in 1870, which continued until 1895, joining this congregation with St. Matthew's, Keller's Church, and St. Paul's, Applebachsville. In 1895 Conference made St. John's a separate parish.

About the same time that the Lutheran congregation was organized, the Reformed at Quakertown also organized and the two united in the erection of a union edifice. Work was begun 1860 but was not completed until 1865 when it was dedicated in

December. In 1870 the first pipe organ, a Durner product, was installed at a cost of \$900. By 1893 the congregations decided to dissolve the joint ownership when the Reformed sold their share to the Lutherans on March 15th for the sum of \$3000.



St. John's Parsonage

In the fall of 1899 improvements, costing \$3000, were made to the church property: a sixteen foot annex, a modern heating plant, new and more comfortable pews, and the installation of art glass windows. By 1908 the old organ was replaced by a second Durner product, costing \$3000. In 1910 the congregation commemorated the fiftieth anniversary of the organization by making renovations which included the painting of the exterior and the frescoing of the interior of the church. On October 13th, 1915 work was begun on a new parsonage which the present pastor occupied by April 25th, 1916. The building, which is a credit to the congregation and to the community, is of brick, 40x31, being beautiful and modern throughout. It cost upward of \$6000. Excavations for the Parish house, an annex of 65x70 to the church building, were begun on August 28th, 1929. The corner stone was laid on November 17th and by Trinity Sunday, June 15th, 1930, the Sunday School occupied it for the first time. Improvements and alterations in the old church building, prior to the dedicatory services, included: the redecoration of the walls, new light fixtures in the auditorium, a set of organ chimes, alterations and improvements in the Sunday School room, the improvement of the choir and the Ladies' Aid rooms, and the providing of rooms for the Church Council and the Library. The congregation also built a garage large enuf to accommodate two cars. The total cost of these improvements was \$35,000; but St. John's now has a plant which provides accommodations for every form

of church and parish activities. It is modern in every respect and one of the best equipped church sites in the Conference. Dedication exercises were held on September 28th, 1930 when the pastor performed the act of dedication. The sermon was preached by the Rev. Ernest P. Pfatteicher, Ph. D., D. D., the President of Synod.



Pastors Who Served St. John's

As already indicated the founding of the congregation took place under Pastor Berkemeyer who was succeeded by Pastor Lazarus. The present Senior of the Synod, the Rev. Jeremiah F. Ohl, succeeded him in June, 1874 serving until October 15th, 1893, six months after the separation of the congregations of the union church. During this long pastorate the congregation grew and developed into a well indoctrinated Lutheran body. Pastor Ohl was well known thruout the community for his interest in and the development of musical talent, serving as the director of the Band, Male Choruses, etc. He was succeeded by the Rev. George C. Gardner who was installed on December 10th, 1893 when St. John's was still a part of the Keller's Church parish. The installation was by the Rev. G. F. Spieker, D. D., Allentown, who was assisted by the Rev. G. F. Gardner, father of Pastor Gardner. In 1895 the congregation decided to become a separate

parish and was so constituted. Pastor Gardner continued with St. John's until his death on May 25th, 1899.

He was succeeded by the Rev. Franklin K. Fretz who served St. John's from June 1st, 1900 to January 31st, 1905. He was followed by the Rev. Frank M. Urich who served from the spring of 1905 to August 31st, 1912. The next man to follow was the Rev. Peter N. Wohlsen who was the pastor of this congregation from May 1st, 1913 to September 1914. The present pastor, the Rev. Harry W. Fitting, who has served St. John's successfully and efficiently, became the shepherd of these people on May 1st, 1915. He was installed on the 23rd day of the same month by the Rev. Warren Nickel, the President of the Norristown Conference.



Typical Scene in Colonial Bucks County



CHRIST'S EVANGELICAL LUTHERAN Springtown, Pa.

Springtown, Pa., was a point for occasional preaching as early as 1860; but it did not become a regular Lutheran preaching station until 1871. It was a child of the Springfield congregation and was developed under the pastorate of the Rev. William S. Emory who served in many local centers besides ministering to the old and well established congregations of his large parish.

The corner stone for "Christ's Church of Springtown" was laid on May 18th, 1872, being a joint effort of the Lutherans, the Reformed and the Mennonites of the community. A Lutheran congregation was organized by Pastor Emory on April 6th, 1874.

Pastor Emory's parish at the time consisted of Springfield, Nockamixon, Durham, Tinicum and Springtown and was known as the Kintnersville charge of the Ministerium of Pennsylvania. In the spring of 1879 this charge was divided by action of Conference, when Tinicum and Nockamixon continued as the Kintnersville charge and Durham, Springtown and Springfield were formed into a new parish of which Mr. Oliver H. Melchior, a graduate of Gettysburg Seminary, became the first pastor on July 1st, 1879. These congregations changed their Synodical alignment at the request of Pastor Melchior, who as a student at Gettysburg had joined the General Synod instead of the General Council.

The Presbyterians and the Mennonites discontinued their services and consequently their rights at this point some time in the past. The Reformed continued until 1930; but since that date the Lutherans alone worship here.

The pastors who served this congregation are as follows: the Rev. William S. Emory, 1874-79; the Rev. Oliver H. Melchior, 1879-1928; and the Rev. Henry S. Rhoads, February 1st, 1929.



ST. ANDREW'S EVANGELICAL LUTHERAN
South Perkaspie, Pa.

By 1866 several families, living in what was then known as Bridgetown, felt the need of a church in their community. Among the Lutherans interested in the project were Stephen Young, William H. Snyder, Aaron Savacool, and Abraham Cope. A congregation was organized thru the missionary efforts of the Rev. Ferdinand Berkemeyer, pastor at Hilltown, who became the first pastor of the congregation. An informal meeting of the men of the community was called by Mr. Young so as to better secure the sentiment concerning such a forward step. A second gathering followed at which time a committee was appointed to solicit

subscriptions for the building of a union church. This effort was among the Lutherans and the Reformed, tho the Mennonites of the community were also active and actually purchased the lot which the Lutherans and the Reformed had in view.



First Church of St. Andrew's

The site upon which the first union church was built was the property of Mr. Jesse Hartzel, a committee member of the Reformed congregation. The cost of the lot cannot be ascertained. The foundations for the church were dug by men interested in the movement. The stones for the walls were secured free of charge from Samuel Mood's quarry on the Ridge Road, where they were prepared for the masons and delivered to the church site without expense. The mason work was under the supervision of Ezra Moore and Frank Wolfinger. The carpenter work was supervised by Steever and Son. Some of the heavy timbers were donated by men of the community. Unfortunately, disinterest on the part of some of the people soon developed, and because of lack of funds the building operations ceased. A new beginning was made, however, and the corner stone to be laid on Witsunday, June 10th, 1867, was laid the following day because of a heavy storm on the previous day. After considerable effort, the basement was completed and dedicated on December 4th-5th, 1869; but the church was not completed, because of lack of funds, until May 26th, 1870, upon which date it was consecrated. The Rev. Wm. Rath, Northampton County, preached the dedicatory sermon, using as his text Ps 27:4-5.

An organ was purchased from Mr. C. J. Heppe, Philadelphia for approximately \$400. Upon the dedication Mr. Heppe was present with his choir of eighteen members, rendering special music for the occasion. In 1882 the interior of the church was remodeled and frescoed, the latter of which was done by a Mr. Kusche, near Red Hill, Pa., who painted the picture of the Christ above the pulpit. At the time of the building of the church the pulpit was at the opposite end of the church to which it was changed in 1882. The tower, the front stairway and the bell were not added until 1890; but all of the above alterations took place under pastor Berkemeyer, who served until 1895.

He was succeeded by the Rev. Milton J. Kuehner who served as the pastor of the congregation from 1895 to 1904. It was during the pastorate of the Rev. Preston A. Behler, who served from November 29th, 1904, that the union Sunday School organized in 1869 was dissolved and became distinctly Lutheran and Reformed organizations by 1906. The result was that the Lutherans have experienced considerable growth and activity in their Sunday School, which has been maintained even in recent years. It was during his pastorate that a Women's Missionary Society was organized on May 4th, 1904, and the Luther League on February 3rd, 1907. In the early part of 1908 the church was again remodeled, refrescoed, furnished with new pews, and a steam heating system installed. Cost of repairs was \$4,500. Recon-



Interior View of St. Andrew's

secreatory exercises were held on April 8th, 1908. Pastor Behler's services here terminated in 1910.

On March 5th, 1911, the Rev. Howard S. Paules, a student at the Philadelphia Seminary, was unanimously elected to become the pastor of this parish. He was elected a week later at St. Peter's Hilltown. Ordained on June 11th, 1911, he was installed as pastor on June 18th. It was during his pastorate, on August 8th, 1911, that a Young Men's organization was effected which has been of much help to the congregation. During the summer of 1911, a new Estey pipe organ was installed at a cost of \$1,750 of which amount Andrew Carnegie furnished \$750 and each one of the congregations raised \$500. Suitable consecratory exercises were held when the Rev. Samuel E. Moyer, pastor of the Reformed congregation, performed the act of consecration. On May 31st, 1915, this congregation rejoiced in the ordination of two of her sons: the Rev. Clarence M. Snyder and the Rev. Jacob S. Savacool. Pastor Paules left this parish, December 1st, 1918, to serve Trinity, Lansdale.

The Rev. Curtis A. Miller became his successor on April 1st, 1919, being installed on July 20th. The unusual activities of the congregation and the parish were continued and intensified during this pastorate. During the first year of Pastor Miller's service the congregations united in purchasing and equipping the present very desirable parsonage. When the Brotherhood movement was inaugurated in Synod, South Perkaspie was among the first to respond, and it has taken an important part ever since which is



Parsonage of the Hilltown Parish

also true of the Brotherhood at Hilltown. There was considerable financial progress as not only indicated by the above improvements, but in the increase of salary for the pastor and the increases in benevolent contributions. It was during this pastorate that another son, the Rev. Mahlon F. Cope, was ordained for the Ministry. The congregations of the parish assumed the support of another son of the congregation, Mr. George F. Cope, Agricultural Missionary to Africa. Since the return of the Cope family the congregations have been supporting the family of the Rev. Charles Reinbrecht, Missionary to China. In 1925 the congregation joined in again completely renovating and refurnishing its church, including the rebuilding of the pipe organ and the placing of beautiful art windows. As was true in the purchasing of the parsonage so in the renovating of the church, all bills were paid by the time the work was completed. The Miller pastorate closed on the 1st day of April, 1927.

The next pastor was the Rev. Charles F. Brobst, who came here upon his graduation from the Seminary in 1927. Beginning work on June 15th, he was installed on the 26th. During his pastorate, the usual work continued. Activities in the Sunday School and the Brotherhood became intensified. A Young Women's Missionary Society was organized in 1930. Another son of the congregation, Carl Moyer, graduated from the Seminary and was ordained for the Ministry in 1933, while still another young man, John Hedrick, is now in training at that institution. Pastor Brobst relinquished duties here on March 16th, 1933. The congregations elected, Mr. Atwood Smith, a student at the Seminary, as his successor. Pastor Smith was ordained on May 24th, 1934, and installed as pastor of the parish on July 2nd, when the services were in charge of the Rev. Ernest P. Pfatteicher, D. D., the President of the Synod.



Communion Table



ST. LUKE'S EVANGELICAL LUTHERAN
Dublin, Pa.

St. Luke's Evangelical Lutheran Congregation, Dublin, Pa., worships in a union Church situated, in the borough of Dublin, which is just about half-way between Doylestown and Quakertown. Some time prior to 1869, when an organization was effected among the Lutherans, the Rev. Frederick Walz, pastor at Tohickon, began preaching services for the Lutherans in this community. Most of those whom he served were members of his Tohickon congregation, who lived too far away from the church to attend services with any regularity. Services were conducted, in an old and dilapidated school house, below Dublin. This school house was situated on land now owned by Reuben Moyer, opposite the former Eli Frankenfield place.

Among those most interested, in the beginning of the congregation and the building of a church, one has heard the following names: Jacob Haring, George A. Detweiler, William Bryan, David Bryan, Mathias Kepler, Joseph Bryan, Abraham Eckert, William S. Wismer, John Keeler, and Andrew Stear. A community Sunday School was held in a hall located near the site of the present Leidy Gruver property. Funds for the building of a church were raised by holding musical concerts, etc., in which people of the community shared, even Mennonites as far east as Plumsteadville. The corner stone for such a new church was laid on May 17th, 1869, when the Rev. A. L. Dechant, Reformed, was in

charge. The edifice was dedicated June 5th, 1870. It served until replaced by the present structure, during the pastorate of the Rev. Robert B. Lynch. The first building had only one floor with a balcony across the entire front of the church, where the choir sat facing the pulpit. The deacons and church officers sat in the front of the church near the pulpit. The present church stands on the site of the first church, but it is much larger.

Unfortunately there were no Church Records until 1874, when the Rev. John H. Fritz opened the same on November 1st. The Charter of the Incorporation of the Church, filed December 21st, 1869, was granted by the Court on February 14th, 1870, (Misc. Book 16, p. 356). It is not certain just how long Pastor Walz served here, except that some of the older members still living know that he assisted in the organization of the congregation which early became associated with Doylestown, then also a Mission, in order to support a pastor. The next pastor to serve was evidently the Rev. William R. Buehler, who recorded the baptism of the George Detweiler children in 1871, in the Doylestown Record. Mr. Detweiler was one of the leaders at Dublin. There seems to be no available information as to where Pastor Buehler came from, or where he went when he left this congregation. He seems to have lived in Doylestown. His entries were in German script. It is possible that some of the supplies, who served at Doylestown, also served Dublin. The Rev. George M. Lazarus, Quakertown, served at the time of Mrs. Detweiler's funeral, in December, 1872.

According to the entries in the Doylestown Record, Buehler served in 1870-71. He was followed by the Rev. Reuben S. Wagner, who served from 1872-74, also living at Doylestown. He resigned, due to lack of support; but before leaving the field, he was instrumental in having a unanimous call sent to the Rev. John H. Fritz, Millville, N. J., who began his work in November, 1874. A Constitution was adopted at Dublin on April 7th, 1877, under which he was re-elected as "President and Pastor of the Congregation". The arrangement was for bi-weekly services at Dublin. He resigned June 10th, 1878.

Following the resignation of Pastor Fritz, the congregation was without a regular pastor, until 1884, being supplied by the Rev. Abraham R. Horne, Allentown, who also supplied at Doylestown. The next stationed pastor at Dublin was the Rev. Joseph W. Mayne, son-in-law of Pastor Horne. In 1884, Tinicum, which had been a parish by itself for about four years, was joined with Dublin to form the present Lower Tinicum parish, and Pastor Mayne came to be the first pastor. He served until July 1st, 1888, being the first pastor to reside at Dublin.

He was succeeded by the Rev. Robert B. Lynch, who was elected July 22nd, 1888, and installed on September 9th. It was during his pastorate, in 1891, that the present church was erected. Willoughby Bergey was one of the carpenters helping with this work, and Cornelius Hal'deman was one of the members of the

Building Committee. As was the first building, this was also a union effort. There was progress during his pastorate, in matters of finances, also in the organization of a Women's Missionary Society, by 1894. He served as pastor until 1903, when he was succeeded by the Rev. Charles C. Snyder, who served until 1912. It was during the Snyder pastorate, in 1905, that the Sunday School formed its own organization. Up to that date, there had always been a union Sunday School. Pastor Snyder, like Pastors Mayne and Lynch, resided at Dublin. He served until 1912.

The next shepherd, of this flock, was the Rev. William A. Fluck who assumed pastoral duties on January 1st, 1913, resigning the work on December 31st, 1921. During his pastorate, the congregation made considerable progress, and numerical growth, largely thru accessions from the Mennonites. The congregation, in 1917, approached the Reformed, upon the question of separation, so as to more adequately provide for the comforts, the actual needs and for the desirable development of the Lutheran congregation and Sunday School. No mutual agreement could be reached, with the result, that the Lutheran congregation has been working under serious handicaps ever since. A Luther League had been organized in 1915; but, because of the lack of Lutheran consciousness and because not properly supported by the youth of the church, this movement soon failed. It was during the pastorate of Mr. Fluck, that the liturgical and the musical features of the service were developed, including the introduction of the Common Service Book and the individual Communion Service. The Fiftieth Anniversary of the congregation was observed on October 12th, 1919, when the Rev. Charles G. Beck, President of Conference, the Rev. John H. Waidelich, D. D., and the Rev. Robert B. Lynch, made addresses in the afternoon. At the evening service, Pastors Lynch and Elbert E. Landis, a son of the congregation, preached.



Young Women's Society, Which Had An Attendance of 100 Per Cent at the Baltimore Convention,

The next man to serve here was the present pastor, the Rev. Allen S. Fisher, S. T. M., a graduate of the Philadelphia Seminary, who was installed as pastor on August 6th, 1922, when the services were in charge of the Rev. John J. Kline, Ph. D., D. D., the former pastor of the new spiritual adviser of these people. The new pastor and his bride were tendered a very cordial reception by both congregations of the parish, which expressions of fellowship meant much to pastor and people. The affair at Dublin took place on the evening of August 16th, when the Rev. Curtis A. Miller, a neighboring pastor, was the master of ceremonies. Among the activities, since 1922, were the following: the organization of a Light Brigade in 1923; the entertaining of Conference in the fall of 1924; the entertaining of the Boys' Conference in 1929; the organization of three senior Bible Classes, and a union Young People's Society in 1929; the organization of a Young Women's Missionary Society in 1929; the introduction of the Christian Life Course in 1931; and the organization of a Brotherhood in 1933.



Miss Buckner

Upon the evening of June 11th, 1929, the members of this congregation joined with those of St. Peter's, Hilltown, in a farewell service to the Rev. and Mrs. R. Elmer Kramer—a son of Hilltown and a daughter of Dublin respectively—prior to their assuming the duties of the Berrysburg parish. Pastor Fisher, in behalf of the Dublin congregation, extended the newly weds the best wishes of the congregation, when he tendered them \$50 to be used toward furnishings of their new home. St. Luke's also witnessed an unusual service on September 22nd, 1929, when the Rev. Franklin F. Fry, D. D., Executive Secretary of the Board of American Missions, commissioned Miss Florence L. Buckner, a member of the congregation, as the parish worker among the Indians on the Rocky Boy Reservation, Montana. The congregation is also grateful to number among her sons, the late Rev. Elbert Landis, who was ordained to the Gospel Ministry in 1913.

Since 1922, the church has been repainted on the interior and the exterior; in 1930, the Young People's Society placed an electrically lighted Bulletin Board, in front of the church, to advertise the activities of both congregations; electric lights were installed in the church; the sheds have all been removed and ample parking space has been provided; the beginning of a Perpetual Care Fund

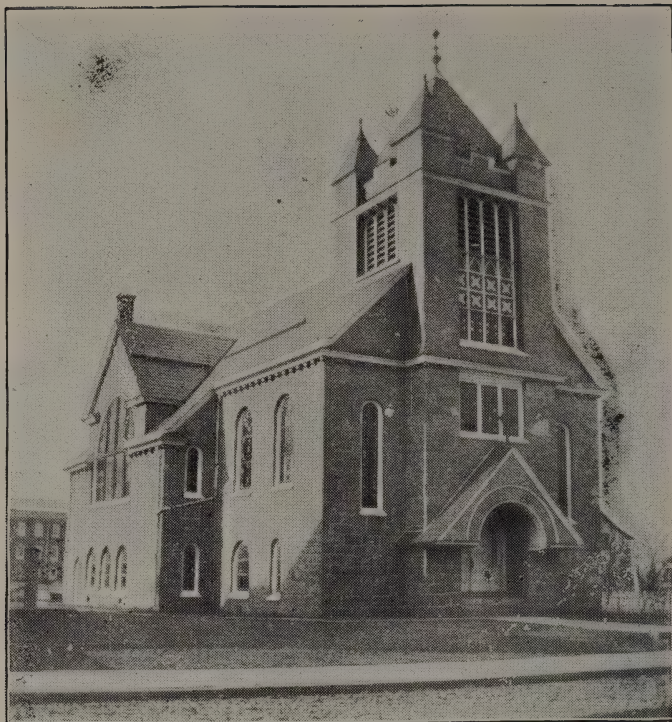
for the Cemetery has been made, thru the raising of \$1975; thru the assistance, of different organizations of the congregation, almost \$200 has been raised in depression years, as the beginning of a Pipe Organ Fund; the Women's Missionary Society purchased a white and a green set of altar hangings; thru the co-operation of the Missionary Societies and the Brotherhood, the choir and the pastor, in 1934, were supplied with vestments. There has been a slow but steady growth, numerical and financial. In 1934 the congregation had paid all its current and benevolent expenses and had a comfortable balance for the new year.



Catechetical Class—1929

The largest Catechetical Class, in the history of the congregation, was confirmed in 1929, when thirty young people were received into membership, which, together with other accessions, during the year, made a 10 per cent increase in the communicant membership. There have also been encouraging increases in the benevolences of the congregation, as shown by the Conference statistics, or the contributions toward the different benevolent agencies of the Church.

The names of those in the present Church Council are: Messrs. Amos Bryan, Jacob L. Shelly, Henry S. Kriebel, Isaac Gross, Francis Myers, Henry Fretz, Byron Crouthamel, Theodore Bergey, George Wolfinger and Howard Kramer. Those who are president or superintendent of the different auxiliaries are: William Bishop, Supt. of the Sunday School; Mrs. Jacob L. Shelly, Pres. of the Women's Missionary Society; Mrs. Garwood Kriebel, Pres. of the Young Women's Missionary Society; Miss Amanda Myers, Supt. of the Light Brigade; Merrill Kriebel, Pres. of the Brotherhood; Norman Jones, Pres. of the Young People's Society; and Mrs. Harold Buckner, organist and choir director.



TRINITY EVANGELICAL LUTHERAN
Quakertown, Pa.

Even prior to August, 1881, when the Rev. Daniel H. Reiter became pastor of the Richlandtown parish, many people had already felt the need of a Lutheran church, in the section of Quakertown, east of the railroad, which had become rather thickly settled. After Christ's, Trumbauersville, many of whose members lived in this section of Quakertown, had joined the Richlandtown parish, the movement to provide a church for the spiritual welfare of these people received new impetus. Between 1883-90, various unsuccessful attempts were made.

It was during the season of Lent, 1890, that Pastor Reiter, with the support of the members of the Church Councils, of both Richlandtown and Trumbauersville, arranged to hold a number of Lenten services, in what was then known as Richland Center or the Station, where a number of the members of the above mentioned congregation lived. The first of these services was held in Shive's Hall, March 16th, 1890, in the German language in the afternoon, and in the English language in the evening. There were 219 in attendance, at the evening service. Before the third Sunday, arrangements were made to hold the services in the Citizen's Hall. The interest, in the services, was so great and the desire to have them continued was so evident, that the Joint Councils of the parish, at its meeting at Franconia, on April 4th,

1890, took definite steps looking toward the formation of a new congregation (2). The Pastor, William Loux of St. John's and Mahlon Detweiler of Christ's were appointed a committee with authority to act. This committee, in accordance with the action, added the following persons to their committee: Messrs. A .B. Walp and Jacob L. Horne, of St. John's and Messrs. Aaron C. Detweiler and Henry Hoffman of Christ's. The committee then organized by electing Pastor Reiter, chairman; Mr. Walp, secretary; and Mr. Loux, treasurer. It was decided to erect a building suitable for Sunday School and Church purposes, so a lot, with 100 feet frontage on North Hellertown Avenue, was purchased from Mr. A. Y. Nicholas for the sum of \$900.

Mr. M. B. Bean, Lansdale, was employed as the architect, and building operations were begun. The cornerstone was laid on Sunday afternoon, June 21st, 1891, when there was a large attendance. Addresses were delivered by Pastors Berkemeyer, Becker and Waidelich. The Rev. Oswin F. Waage preached in the evening. At the fall meeting of the First District Conference, in 1891, the people of Richland Center petitioned Conference to organize a congregation, which petition was endorsed by the Councils of St. John's and Christ's congregations. The request was granted and on Reformation Day, October 31, 1891, a meeting was held in the lecture room of the new church for the purpose of organizing a congregation. A charter, as recommended by Synod, and the constitution, in force in St. John's, were adopted.



Interior View of Trinity

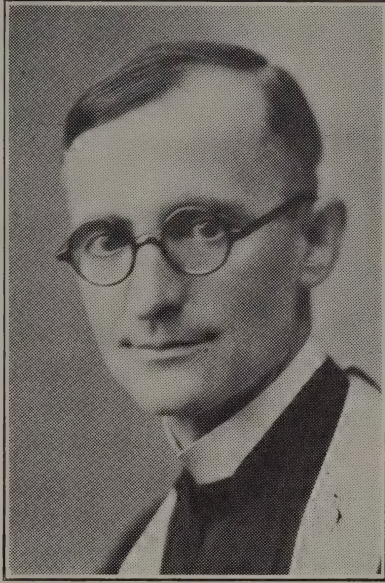
The following persons were elected to constitute the first Church Council: Messrs. J. D. K. Reinhart, A. B. Walp, William Loux, M. C. Detweiler, M. S. Biehn and Aaron Steiner. Pastor Reiter was chosen as the pastor, who became not merely a member of the Council, but the presiding officer, ex-officio.

Trinity Church was opened for use by the congregation on Saturday evening, November 7th, 1891, and services continued the following day. The Rev. Abraham R. Horne, Allentown, preached on Saturday evening in the German language. The Rev. J. L. Sibole, a classmate of Pastor Reiter, preached on Sunday morning. The Rev. Ferdinand Berkemeyer preached in the afternoon, and the Rev. John H. Waidelich served in the evening. Trinity congregation, received into the Conference, was made a part of the Richlandtown parish. The Church was dedicated on May 28th, 1893, when the pastor was assisted by the following clergy: the Rev. William Wackernagel, D. D.; the Rev. J. Kohler, D. D.; the Rev. D. K. Kepner; the Rev. O. P. Smith; the Rev. James L. Becker; the Rev. Frederick Walz; the Rev. J. N. Wetzel and the Rev. Oswin F. Waage. A two-story annex, provided by the Dorcas Society was dedicated December 15th, 1895. The new bell for Trinity, placed June 24th, 1901, was dedicated on June 30th, when the pastor was assisted by the Rev. Nelson F. Schmidt, President of Conference, and the following neighboring Lutheran pastors: Franklin K. Fretz, Robert B. Lynch, and Warren Nickel. A Durner organ was consecrated on September 17th, 1905, when the following Lutheran pastors shared in the exercises: S. E. Ochsenford, D. D., President of Muhlenberg College; W. W. Kistler; Preston A. Laury and Jeremiah F. Ohl.

Pastor Reiter served Trinity, until the fall of 1911. In April 1912, the Rev. Charles C. Snyder assumed the pastorate, serving until ill health, in the summer of 1916, caused him to resign the work. In November, the congregation elected the Rev. Nathan B. Yerger, who entered upon his duties in January 1917. The parsonage, at 49 North Hellertown Avenue, was purchased by the congregation in July, 1917, at a cost of \$4250. In 1918, the choir was vested, and the congregation introduced the processional and recessional. In 1923, the exterior of the church was repainted. In the summer of 1925, the interior was refrescoed and improved throughout, including new lights in the Sunday School rooms, at an approximate cost of \$1500. In 1927, the property adjoining the church site was purchased, at a cost of \$4500, for future developments. In 1931, a 15 foot section, adjoining the parsonage site, was purchased at a cost of \$225.

Special services, marking the tenth anniversary of Pastor Yerger's labors at Trinity, were held on February 20th, 1927. The Fortieth anniversary of the congregation was noted, in special services on November 15th-22nd, 1931, which also marked the fifteenth anniversary of the present pastorate. In connection with these services, a number of memorials and gifts, to the church, were placed; such as new altar hangings, vases, a missal-

stand, etc. The congregation surprised the pastor by handing him a basket, containing fifteen large and beautiful chrysanthemums, one flower for each year of conscientious service; but the pastor was further surprised, to find that the congregation had shown its appreciation, by concealing a five dollar gold piece underneath each one of the beautiful flowers.



Nathan Yerger

The vestments for the junior choir, provided thru different organizations or interested individuals, were used for the first time on Palm Sunday evening, 1933, when some fifty boys and girls assisted, in rendering the Easter Service of Music.

At the present time, the congregation is planning to build a new church sometime in the not distant future, so as to more adequately care for the welfare of the members of Trinity. Plans are under consideration for sometime. The confirmed membership has grown from 385 in 1917, to 552 in 1934. There are two sons of the congregation in the Ministry: the Rev. Frederick Reiter and the Rev. Frank Croman.



TRINITY EVANGELICAL LUTHERAN Perkasie, Pa.

This congregation was conceived in 1892, at a meeting of the Church Council of St. Michael's, Sellersville, where the necessity of holding Lutheran services in Perkasio was fully discussed. A Committee was appointed, to confer with the Lutherans in Perkasio, then a growing village, and to offer them encouragement, in securing a permanent place of worship in their own community.

After several futile efforts, to secure temporary quarters, the Rev. John H. Waidelich, the pastor of the Sellersville charge, under whose care, the new field and activities had been placed by the First District Conference of the Synod, formed a committee of six men. This committee, after further investigations, resolved to erect a church, and on June 17th, 1892, four months after the Council meeting at Sellersville, the corner stone for the new church was laid.

The first services, in the new edifice, were held on March 19th, 1893, when the Rev. Jeremiah F. Ohl officiated in the afternoon and the Rev. John H. Waidelich served in the evening. It was in connection with this evening service, that the first Council was installed. The men who first served Trinity in this capacity were: Messrs. J. H. Daub, Levinus Maurer, William Pfeiffer, Samuel Schuler, A. A. Baum, and Frank Weber. On Sunday, October 8th, 1893, a Sunday School was organized with 123 enrolled. Mr. Charles W. Baum was elected the superintendent and served in that capacity until 1920, when he declined re-election.

The congregation was received into Synod, being temporarily assigned to the Sellersville parish, by the action of Conference.

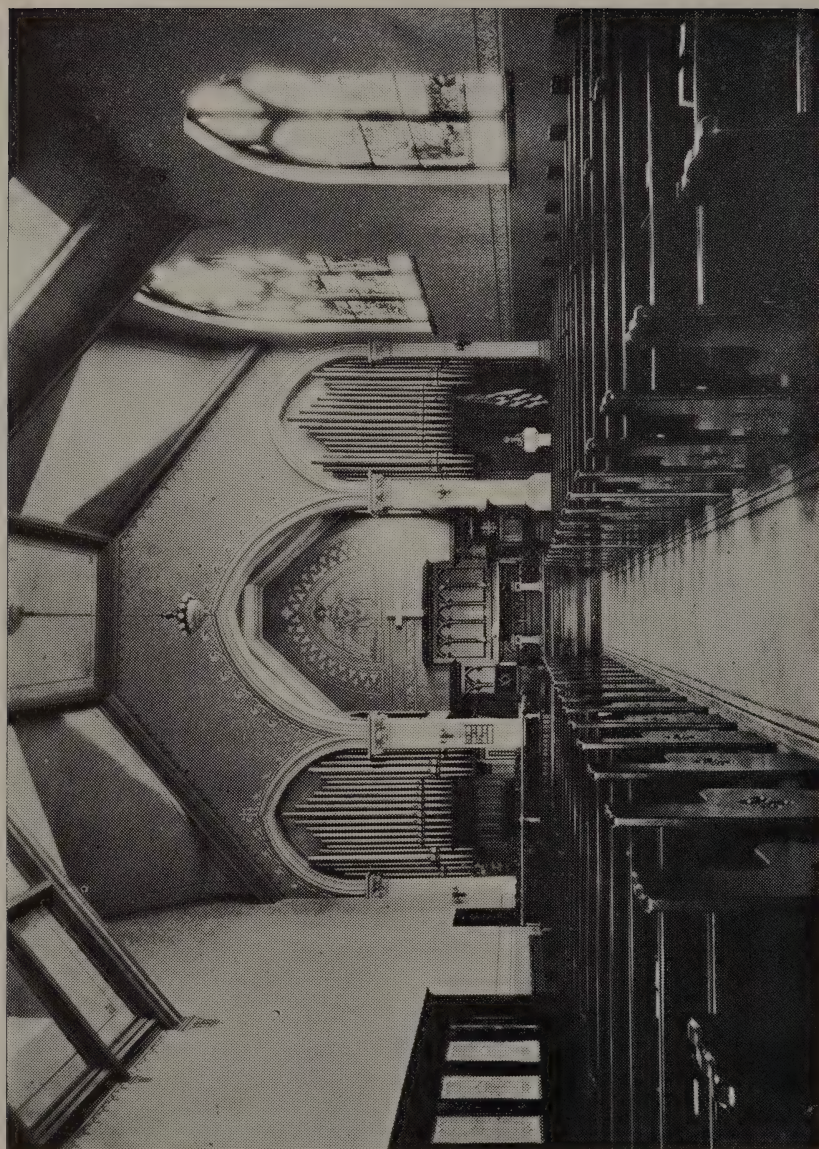
With the organization completed, and with an approximate membership of 125, the formal consecration of the church took place on Sunday, August 11th, 1895. Pastor Waidelich performed the act of consecration, and the Rev. O. P. Smith, D. D., Pottstown, preached the sermon.

The six men who constituted the original Council comprised the congregation, which made itself responsible for the contract price of \$7,000, for the original building. This amount did not include the furnishings and equipment, so that when the building was completed the above committee found it necessary to urge the worshippers to "buy your own chair." Many of the interested people made themselves responsible for one to three or more chairs. In the case of Tobias Bissey, although not a member of the congregation at the time, there was a contribution of two dozen chairs. There was a very rapid growth.

By October 24th, 1898, the congregation unanimously decided to unite with Jerusalem, Almont, to form a parish. This action was endorsed by Conference. Pastor Waidelich was to serve the parish, until more definite arrangements could be made. The new parish extended him a call in 1899; but he declined it, to continue his services at Sellersville. A call was then extended to the Rev. Preston A. Laury, Marietta, Pa., who accepted, and was installed by Pastor Waidelich on November 12th, 1899. The congregation, which had an approximate membership of 275, grew very rapidly under the pastorate of this new shepherd. In 1900, the congregation built the parsonage adjoining the Church, at an approximate cost of \$5,000. By 1907, the congregation had outgrown its church edifice and a new building was begun. Pastor Laury laid the corner stone on June 23rd, 1907, and the new granite building was consecrated on June 14th, 1908, when the Rev. Irwin B. Kurtz, the President of Conference, preached the sermon. Services were continued during the following week, when many



The First Church



Interior View of Trinity

of the neighboring people and pastors shared in the services. The old building, almost intact, had been moved to the eastern side of the lot. It was altered and used for Sunday School and auxiliary purposes. A clock was installed in the belfry of the Church during this renovation. The clock was purchased with funds solicited in the community and is, therefore, rightly used by the community as the town clock. The bell, calling the worshippers to services, was made possible through the contributions of the children, a real evidence of the value of the service rendered by the little hands and the little feet in every congregation. The children who raised the funds for the bell have since become the active workers in the congregation.

The union with Jerusalem, Almont, was dissolved in 1907, when the building operations at Trinity began, because the congregation felt the need of all of the pastor's time. Pastor Laury resigned the work at Trinity in 1914, to assume the Presidency of the Theological Seminary, Waterloo, Canada. A call was extended to the present pastor, the Rev. Norman Y. Ritter, then serving the Keller's parish. His pastorate began January 1st, 1915, being installed on the 24th of January, by the Rev. Warren Nickel, President of Conference.

By 1923, extensive renovations were again made, costing \$23,000; a complete renovation of the Sunday School rooms and the redecoration of the entire interior of the building. Another major improvement was made in 1930, when Mr. and Mrs. Horace Snyder financed the rebuilding of the pipe organ, at an approximate cost of \$6,000, as a gift to the congregation.

This well organized congregation is one of the largest and one of the most active Lutheran congregations in the North Penn. The Sunday School organized in 1893, with an enrollment of 123, now has a membership of 700. Among the other auxiliaries, vital to the life of the congregation are: the Ladies' Aid and the Women's Missionary Society, the Luther League, the Phoebe Guild, the Light Brigade and the Ushers' Association. During forty years of the congregation's history, 1892-1932, the pastoral acts recorded were: 464 burials; 795 baptisms; 349 marriages and 829 confirmations. The congregation has had only three pastors, all of whom have served faithfully and to the best interests of the people: Pastors John H. Waidelich, Preston A. Laury and Norman Y. Ritter. Mr. Baum has not only been the superintendent of the Sunday School for many years, but has also helped the congregation in its musical work. Mrs. Victoria Angeny, superintendent of the Infant Department of the Sunday School, since its organization, has according to Mr. Baum, "exerted a



Infant Department of The Sunday School up to 1929

beneficent influence in shaping the lives and destinies of more people in Perkasio, than has perhaps been the blessed privilege of any other person in the borough."

The anniversary services during the week of May 22nd, 1932, were of unusual interest; marking the fortieth anniversary of the laying of the corner stone of the first building, the twenty-fifth anniversary of the laying of the corner stone of the present building, and the twenty-fifth anniversary of the ordination of the present pastor. Rev. Ernest P. Pfatteicher, D. D., President of Synod, the Rev. Irwin B. Kurtz, D. D., the former pastor of both Pastor and Mrs. Ritter, spoke on Sunday morning. The former pastors spoke in the evening. On Tuesday evening, designated as Sons' Night, the service was in charge of the Rev. Nathan B. Yerger, President of Conference, and the addresses were by Pastors Phares Beer and Charles C. Schlitzer. Community Night was observed on Wednesday evening, when the service was in charge of the Rev. Charles F. Brobst. A number of pastors and choirs of the community shared in this service. Attendances during the week were good, approximately 2000 people were supposed to have attended the services on Sunday. Mr. Phares Bader, in behalf of the congregation, briefly recounted the history of the congregation, paying tributes to Messrs. J. H. Daub and Frank Weber, the two surviving charter members of the congregation. He also spoke highly of the efficient work of Pastor Ritter, presenting him, in behalf of the congregation, with a purse which "only in a small measure expresses the congregation's esteem and appreciation for your earnest efforts in behalf of the congregation."

Plans, in 1934, were looking toward the purchasing of a property, immediately across the street from the parsonage, for the purpose of a parish house.



ZION'S EVANGELICAL LUTHERAN
Bristol, Pa.

The first efforts to establish a Lutheran congregation in Bristol, Pa., were made by the Rev. Andreas Biemuller, pastor of the Tacony Lutheran congregation. He began a German Mission, in 1895, in a hall on State Street. The work was continued for approximately 25 years, when there were 75-100 members at one time. During the War, the work failed, and the remaining members finally joined the Tacony congregation, rather than merging with the efforts to establish an English mission. (1)

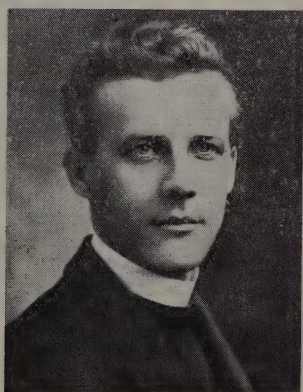
The second attempt was made under the care of the Rev. Nelson F. Schmidt, the President of the Norristown Conference, when work was begun, in 1902 (2). The name of this congregation was Christ's Evangelical Lutheran. Pastor Schmidt was in charge of the work, which was largely done by students at the Seminary. Mr. George Keller Rubrecht, a Middler, was sent to canvass the territory and seemed very successful; but, upon his graduation and election elsewhere, interest waned. The Germans were not willing to merge in an effort to establish a successful Lutheran congregation. Services were held in a Friends' hall or school house, on Cedar between Mulberry and Walnut. The names of the persons most interest in the undertaking were: Mr. and Mrs. William J. David, the Helsel Family, Mr. Lawrence Cook, a Mrs. Louder, and a Mr. Purcel. Among the student supplies, who followed Rubrecht's graduation was August W. Rohrig, who was asked to also investigate Langhorne and vicinity. This survey resulted in the establishing of the South Langhorne congregation in 1904. For some reason, the work at Bristol waned; and when

the Rev. Herbert F. Richards became the regular pastor, in 1905, after the officials of the two congregations and of the Conference had effected a parish arrangement, Bristol had become the minor operation. Pastor Richards left in the spring of 1907, accepting a call to Laurel, Md. The work at Bristol continued to decline, and may have disappeared, by 1911; when some of the members joined South Langhorne.

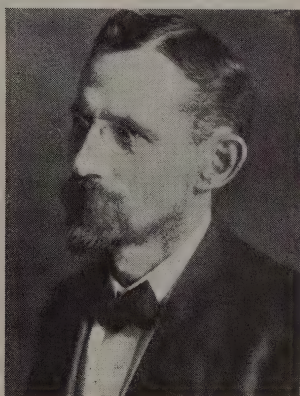
The third attempt to establish a Lutheran congregation was made by the Mission Board of the East Pennsylvania Synod, in 1917 (3). A small group of Christians met at the home of Mr. and Mrs. Bruce M. Hashinger—the Rev. Silas D. Daugherty, D. D., Mr. and Mrs. Bruce Hashinger, Mrs. N. Swartz, Mr. and Mrs. George B. West, Mr. Stanley Swartz and Miss Mary Helsel. They



Andreas Biemuller



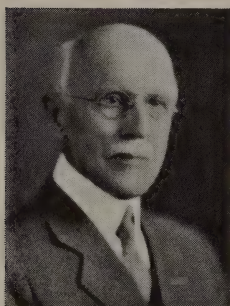
George K. Rubrecht



Nelson F. Schmidt

decided to make a canvass of the community to determine whether or not a Lutheran congregation could be formed. On April 10th they again met, in the Scout Hall, Pond Street, when 12 persons were present. Later in April, they held their first regular service, in the Knights of Pythian Hall, at which time 38 people were in attendance. The sermon was preached by the Rev. William L. Rutherford, who used as his text Luke 10:42. A Sunday School, with Mr. West as the superintendent, was organized on May 2nd, when 39 persons were present. The congregation was officially organized in July, with a membership of 46, when the name selected was: Zion's Evangelical Lutheran Church of Bristol. The congregation had been admitted into the Synod of the East Pennsylvania, in May, as a Mission in good standing. The names of those serving on the first Council were: Harvey House, President; George B. West, Secretary; William Brown, Financial Secretary; and Messrs. N. C. Swartz, L. A. Smith, B. M. Hashinger and W. H. Nusbaum.

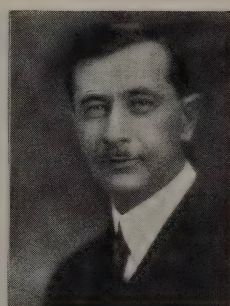
The Rev. Roy Hashinger, then a student at the Seminary, served the congregation during the summer of 1917, when he can-



SILAS D. DAUGHTERTY



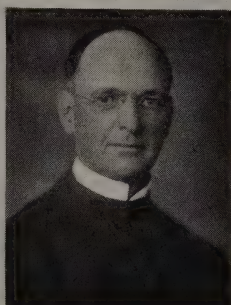
HARRY L. SAUL



CLIFFORD E. HAYS



T. BAHR THOMAS



ARTHUR H. STEINHAUER



PAUL R. RONGE

Pastors Who Served Zion's

vassed the community. The Rev. Charles Bauer, then also a student, and the Rev. Luther DeYoe, D. D., pastor of Trinity, Germantown, each supplied for a short time, as did also the Rev. George W. Craig, a congregational pastor, living in the community. In April, 1918, he was elected, as the first regular pastor, taking up the work on May 1st and serving until December 1st. He was followed by the Rev. Harry L. Saul, then a student, who supplied from January 1st to March 9th, 1919. The Rev. Clifford E. Hays became the pastor on March 16, 1919. The Rev. Elmer E. Parsons was the supply pastor from 1919 to February 8th, 1920. The Rev. T. Bahn Thomas became the second regular pastor on February 15th, 1920, serving until December 31st, 1922. He was succeeded by the Rev. Arthur H. Steinhauer, supply pastor from March 1st, 1922, to December 31st, 1923. The present pastor, the Rev. Paul R. Ronge, who has served these people faithfully and conscientiously, located here March 15th, 1924.

By March 1919, the Council seriously considered the securing of a new church site. The two propositions considered were: to relocate in Harriman, or to rent the parish house of St. Paul's Protestant Episcopal Church. The latter plan was decided upon; and, on March 23rd, the congregation assembled in the Parish House, Jefferson Avenue and Wood Street. In 1931, the congregation purchased the Church and the Parish House from the members of St. Paul's congregation for the sum of \$12,250—a plot of ground measuring 150x143, and a Church and Parish House in good condition, which are now valued at \$28,000 to \$30,000. To meet this indebtedness, the Council arranged mortgage and bonds.

The congregation was officially recorded, in the records of Bucks County on September 8th, 1920, when it was granted a charter. By 1921, the membership of the congregation, begun in 1917, had increased to 48. Since 1921, the congregation has been able to meet all current expenses and the interest on its indebtedness. By 1925 the membership had increased to 110; and by 1931, it had passed the 200 mark. By the latter date, plans were being considered for the liquidating of some of the indebtedness.

The active work of the congregation, and of the Sunday School, was made possible thru the assistance of a Ladies' Aid organized on August 30th, 1917, a Luther League, organized in May, and a Brotherhood, organized in October, 1924. The congregation dedicated its present church home on February 22nd, 1925.



**THE EVANGELICAL LUTHERAN CHURCH
OF THE REDEEMER
South Langhorne, Pa.**

Under the Rev. Nelson F. Schmidt, President of the Norristown Conference, a Mission had been established at Bristol, Pa., in 1903; and, in June, 1904, August W. Rohrig, the student then in charge of the Bristol Mission, was asked to make a canvass in the Langhorne section, in order to determine the possibilities of establishing a Mission in the community.

The canvass was made; but Mr. Rohrig did not meet with much encouragement, until he came to South Langhorne (then Attleboro), where he found people interested in such an undertaking, though few of them were Lutherans. Results of the canvass were reported to the officers of Conference, who decided to open a Mission in Attleboro (also at one time known as Eden). The Rev. Nelson F. Schmidt, President of Conference, was in charge of the work and Mr. Rohrig was the Missionary in the field.

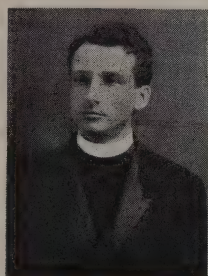
The first services were held on Sunday, July 10th, 1904, in a hall in the community, when forty-eight people were in attendance. The Rev. L. Domer Urich, D. D., Wilkes-Barre, visiting in the community, addressed the gathering, as also did Mr. Rohrig. Pastor Schmidt had also been expected to speak, but found it impossible to be present upon that date. On the following Sunday, July 17, the first Sunday School session was held, when there was an attendance of thirty-four. The hall was soon found unsatisfactory for public services; so arrangements were made to hold services, in the public schoolhouse, which was continued as the place of worship, until the church edifice was completed.

On August 31st, 1904, a meeting of those interested was held, for the purpose, of effecting a temporary organization, of the Mission. The officers selected were: the student in charge, ex-officio Chairman; vice chairman, a Mr. Sheomaker; Secretary,

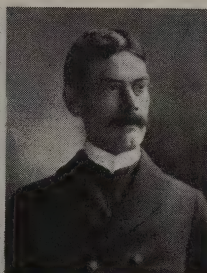
Daniel H. Bilger; treasurer, a Mr. Kolb; trustees, Messrs. Genther, Kolb, Baum, Mc Donald, Shoemaker, H. G. Bilger and Daniel H. Bilger; organist and choir master, Webster A. Melcher.

The Conference bounds changed, in 1905, and this Mission, as well as the one at Bristol, passed from the care of the Norristown Conference to that of the Philadelphia English Conference. The Mission continued to be served, by students from the Philadelphia Theological Seminary, until in the summer of 1905, when the Rev. Herbert F. Richards became the supply pastor. He was installed on November 19th, after having been duly called, as the pastor. Prior to this time, a parish alignment with Bristol had been effected. Mr. Frederick Rumpf, Sr., was interested in the success of the Mission, and extended financial assistance. He later joined and became a member of the Council. On November 4th, 1905, he and his wife, who was very active in the Sunday School work, made a contribution to the Mission, by conveying a corner lot to Pastor Richards. This was to be held in trust for the new congregation, when formally organized, so that there might be a permanent place, for a new church.

The formal organization occurred on November 22nd, 1905, when a Council was elected which held its first meeting on November 27th, 1905. The Mission Committee of the Conference had,



AUGUST W. ROHRIG



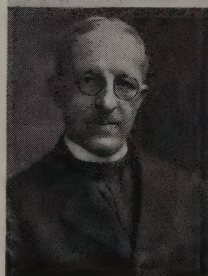
HERBERT F. RICHARDS



NORMAN Y. RITTER



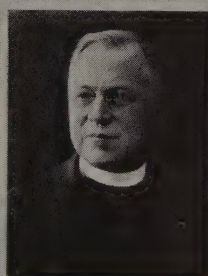
NORMAN N. HARTER



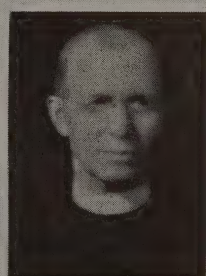
ARTHUR C. CARTY



ERNEST R. CASSADAY



WILLIAM L. HUNTON



WILLIAM S. HEIST

Pastors Who Served at Redeemer

in the meanwhile, appointed a Building Committee, for the erection of a Church. On December 10th, 1905, the corner stone was laid, for the building, which was dedicated on March 24th, 1906. The congregation was granted its charter of incorporation, by the Court of Common Pleas of Bucks County, on March 12th, 1906, under the name of "The Evangelical Lutheran Church of the Redeemer, Attleboro (now South Langhorne), Bucks Co., Pa."

It was during the pastorate of Mr. Richards, that there was heavy sledding, particularly at Bristol. His work in this parish ended on May 15th, 1907. The Rev. Norman Y. Ritter was elected his successor on June 1st, 1907, serving until called to Keller's parish, January 1st, 1909. A call to become pastor was then sent the Rev. Norman N. Harter, who accepted and was installed on August 8th, 1909, serving until April 30th, 1911. Students, from the Philadelphia Seminary, and the Rev. Arthur C. Carty served the congregation, until May 15th, 1914, when the Rev. Ernest R. Cassaday, having been called as pastor, assumed pastoral work, serving until June, 1919.

It seems hard to determine just when the work at Bristol actually ended; but a parish realignment was made for South Langhorne in 1919, when the present parish of South Langhorne and Southampton was formed. The Rev. William L. Hunton, D. D., supplied this parish until April, 1920, when the present pastor, the Rev. William S. Heist, assumed charge of the work, serving this parish, consisting of two struggling Mission congregations, in a faithful and self-sacrificing manner.

The Sunday School has been active and helpful, in the work of the congregation. Mr. Joseph Esherick, Jr., was the first superintendent, serving from the time of the organization of the Sunday School, to his death in 1915. He was succeeded by Mr. Louis E. Steeble, who continued until his death in January, 1927. Student Paul W. O. Heist served in that capacity from June, 1927 until June, 1929. The work has been carried on by Mr. Russel Sacks since January, 1932.



"That must mean me"



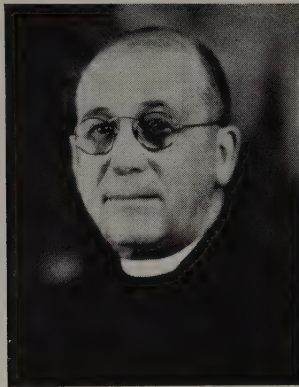
**THE EVANGELICAL LUTHERAN CHURCH
OF THE GOOD SHEPHERD**
Southampton, Pa.

After a canvas of this community, by students of the Philadelphia Seminary and interested Lutherans residing in the community, the first service, with a view of establishing a Lutheran congregation in Southampton, was held on August 26th, 1917. Under the direction of the Rev. Ulysses S. G. Bertolet, Superintendent of Missions of the Ministerium of Pennsylvania, a chapel, supplied by the Good Shepherd congregation of Philadelphia, had previously been erected. A Sunday School was organized, at that time, and students from the Seminary served as supplies under Pastor Bertolet.

After a service held in the chapel on Good Friday evening, March 29th, 1918, a congregation was formally organized by Pastor Bertolet, receiving the name "The Evangelical Lutheran Church of the Good Shepherd of Southampton", being so named, in honor, of the Philadelphia congregation, which had supplied the chapel. Pastor Bertolet read a list of the names of prospective members. A constitution and By Laws were then adopted. The Council elected, at the time, was as follows: Messrs. Augustus Rook, Charles A. Hofstetter, Grover S. Engard, Louis E. Steeble and Henry Kech.

On June 23rd, 1918, a meeting of the Church Councils, of the Good Shepherd Congregation and the Church of the Redeemer, South Langhorne, was held, to consider the formation of a parish. The proposed plan was accepted, by the congregations, and a parish was formed. This congregation, under the care, of the Superintendent of Missions, had been supplied mostly by students. The Rev. William L. Hunton, D. D., then supplied the new parish, until April, 1920; when the present pastor, the Rev. William S. Heist, became the regular pastor. During the early part of 1928, the basement of the church was completed, and a pipe organ, a

gift from Zion's Evangelical Lutheran, Olney, was installed. A Ladies' Aid Society organized in July, 1918, has been very active and very helpful in the work of the congregation. Pastor and Mrs. Heist, who are serving these mission congregations, appreciate the splendid responses of the members of both congregations.



U. S. G. Bertolet

ST. LUKE'S EVANGELICAL LUTHERAN Croydon, Pa.

Because efforts to begin Lutheran work here failed, through the Mission agencies of the Synods of the East Pennsylvania and the Ministerium of Pennsylvania, a beginning of the Lutheran Church was made at Croydon, Pa., through the help of the Missouri Synod in May, 1919, when Sunday School and Church Services were conducted for the first time. The beginning was made in a small rented building, through the assistance of a Rev. Paulzin, formerly from Richmond, Va., where he had been doing missionary work among the colored people, for approximately twenty-five years. The Sunday School work was in charge of Miss Katherine Beck, who served as the Superintendent.

By 1922, a Rev. Michael, Rome, N. Y., accepted a call to this field, thru the Mission Board of the Missouri Synod. The congregation had been supplied by a Prof. Kreyzmer, of the Concordia Seminary, St. Louis, Mo., for three months prior to the call of Pastor Michael. The congregation erected a, 30x50, frame structure in 1922, in which they began services in 1923.

The Rev. Berner began pastoral work, in 1927, serving for three years. The Rev. Theodore Martin, Dover, Del., an official of the Mission Board of the Eastern District, next served as a supply, organizing and chartering the congregation, as recorded at Doylestown. The Rev. Theodore Kohlmeier has supplied the pulpit, since 1930. The congregation, though still a Mission, assisted by the Board, in 1930, built a parsonage for the pastor's family.

AN APPENDIX

Explaining the references noted in the Congregational Histories

The following texts were most frequently quoted in the foregoing congregational histories, as the sources for the information. In order to save in the cost of composition, these sources are referred to as A, B, C, etc. The page in the particular source is also indicated, e. g. A, p. 227, (the first reference noted in the Springtown article), reads; Kline's, Jubilee Volume of the Norristown Conference, of the Ministerium of Pennsylvania and Adjacent States, published in 1917, page 227.

In the case of the histories, in which only one source is indicated, and where there are no numerals in the text, as is true with most of the histories from 14-31, inclusive, the reference applies to the whole article, rather than to a particular item. The numeral preceding the name of the congregation, in the list of congregations below, and not enclosed in parenthesis, corresponds with the numeral, of the same congregation, shown on pages 2-3, of the foreword to the congregational histories.

- A Kline's, Jubilee Volume of the Norristown Conference, 1917
- B Bucks County Historical Society Publications, Volumes I-VI
- C The Documentary History of the Min. of Pa., 1748-1821
- D Laury's, Allentown Conference History, 1926
- E Die Hallesche Nachrichten—Muhlenberg's, Reports to Halle
- F The Church Record of St. Matthew's, Keller's Church
- G Davis', History of Bucks County, Volumes I-III, 1905
- H The Bucks County Deed Books
- I Hinke's, History of the Tohickon Union Church, 1745-1854
- J Fackenthal's, Notes on Nockamixon Church, Bucks Co. His. Soc. Library
- K Battle's, History of Bucks County, 1887
- L Hay's, History of the Evan. Lutheran Synod of East Pa., 1893
- M Fackenthal's Notes on Springfield Church, Bucks Co. His. Soc. Library
- N The Church Records of Christ's Evan. Lutheran, Tinicum
- O The Richlandtown Parish Record, 1881-1934
- P Information furnished the writer, by the pastors loci
- Q The Centennial Program of the Durham Church, 1912
- R The Church Record of St. Paul's Evan. Lutheran, Doylestown
- S The Nockamixon Lutheran Church, Bucks Co. Historical Society Library
- T Early's, Lutheran Ministers of Berks County, 1902

1. St. John's Evangelical Lutheran, Spinnerstown, p. 4 ff.

- (1) A, p. 227
- (2) Weiser's, Monograph of the New Goshenhoppen and Great Swamp Reformed Charge, 1731-1881
- (3) A, p. 228

2. St. Matthew's Evangelical Lutheran, Keller's Church, p. 7 ff.

- | | |
|----------------------------------|-------------------------|
| (1) B, Vol. VI, p. 364 | (15) B, Vol. VI, p. 370 |
| (2) B, Vol. VI, p. 367 | (16) C, p. 131 |
| (3) B, Vol. VI, p. 363 | (17) A, p. 87 |
| (4) B, Vol. VI, p. 364 | (18) A, p. 130 |
| (5) C, p. 28-30 | (19) B, Vol. VI, p. 363 |
| (6) D, p. 82 | (20) A, p. 280 |
| (7) B, Vol. VI, p. 368 | (21) C, p. 200 |
| (8) A, p. 93; B, Vol. VI, p. 369 | (22) C, p. 215 |
| (9) E, II, p. 254; F, 1758 | (23) B, Vol. VI, p. 374 |
| (10) B, Vol. VI, p. 370; | (24) B, Vol. VI, p. 374 |
| A, p. 92 ff. | (25) B, Vol. VI, p. 376 |
| (11) E, II, p. 523 | (26) F, p. 360 |
| (12) A, p. 92 | (27) A, p. 94 |
| (13) B, Vol. VI, p. 367 | (28) C, p. 327 |
| (14) B, Vol. VI, p. 368 | |

3. The Neshaminy Lutheran Mission, Northampton Township, p. 13 f.

- | | |
|------------------------|---------------------------|
| (1) G, Vol. II, p. 174 | (6) B, Vol. VI, p. 44 |
| (2) E, I, p. 688-9 | (7) B, Vol. VI, p. 44 |
| (3) C, pp. 35 and 39 | (8) B, Vol. VI, p. 44 ff. |
| (4) B, Vol. VI, p. 49 | (9) H, 48, p. 13 |
| (5) G, Vol. I, p. 174 | |

4. Peace Evangelical Lutheran, Weisel, p. 14 ff.

- | | |
|-----------------------------|---------------------------|
| (1) I, p. 337 | (7) C, p. 131 |
| (2) I, p. 339; I, p. 15 ff. | (8) C, p. 141-2 |
| (3) I, p. 21 | (9) I, p. 352 |
| (4) I, p. 339 | (10) I, p. 353 |
| (5) C, p. 41; I, p. 342 | (11) I, p. 355; A, p. 248 |
| (6) I, p. 346 | |

5. Trinity Evangelical Lutheran, Springfield, p. 23 ff.

- | | |
|----------------------|---|
| (1) L, p. 63 | (9) C, p. 334 |
| (2) Free Press, 1934 | (10) A, p. 94; B, Vol. VI, p. 377 |
| (3) M, p. 82 ff. | (11) M, p. 71-74 |
| (4) M, p. 86 | (12) E, Vol. I, p. 26; and B, Vol. VI, p. 376 |
| (5) M, p. 102 | (13) C, p. 299; M. p. 62; D, p. 87 |
| (6) M, p. 62-129 | (14) M, p. 62 |
| (7) L, p. 63 | (15) C, p. 327-34 |
| (8) C, p. 327 | |

6. St. Luke's Evangelical Lutheran, Ferndale, p. 18 ff.

- | | |
|---------------------------------------|--|
| (1) J, p. 1 | (11) J, p. 248 ff. |
| (2) J, p. 244 f.; J, pp. 240, 248 ff. | (12) J, p. 181-226 |
| (3) J, p. 248 ff. | (13) J, p. 228-35; Nockamixon Record, p. 119 |
| (4) J, p. 249 | (14) S, Vol. II, p. 133 |
| (5) J, p. 242 | (15) S, Vol. II, p. 135 |
| (6) J, p. 242 | (16) J, p. 190 |
| (7) K, p. 632 | (17) B, Vol. VI, p. 376 |
| (8) K, p. 632; J, p. 250 | (18) J, p. 243 |
| (9) J, p. 250 | (19) J, p. 190 |
| (10) J, p. 250; K, p. 632 | |

7. Christ's Evangelical Lutheran, Tinicum, p. 27 ff.

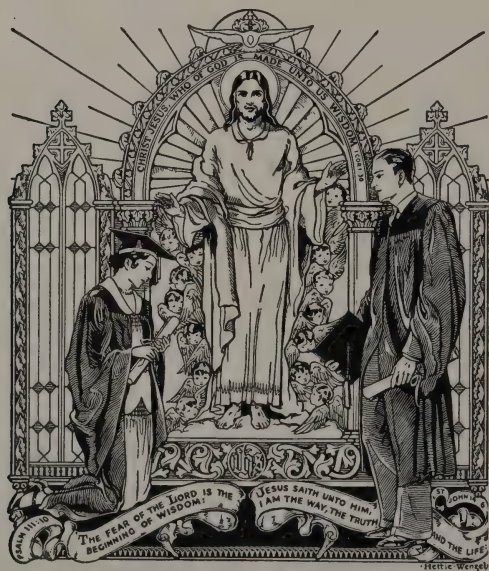
- | | |
|---|--|
| (1) A, p. 108 | (13) K, p. 630 |
| (2) B, Vol. III, p. 296; B, Vol. II, p. 615; G, Vol. II, p. 10; K, p. 626 | (14) K, p. 631 |
| (3) N, 1, p. 1 | (15) N, 3, p. 94 |
| (4) A, p. 108 | (16) Minutes of Synod, 1843- |
| (5) N, 3, p. ? | (17) N, 3, p. 239 |
| (6) G, Vol. II, p. 9 | (18) Doylestown Democrat |
| (7) N, 1, back p. 12 | (19) A, p. ? |
| (8) H, 27, p. 478; H, 31, p. 406 | (20) G, Vol. II, p. 10; N, 1, p. 1 |
| (9) N, 1, back p. 6-7 | (21) N, 3, p. 1 |
| (10) A, p. 109; N, 1, p. 9-20 | (22) B, Vol. VI, p. 363 |
| (11) K, p. 630; G, Vol. II, p. 10 | (23) C, p. 327 |
| (12) K, p. 630; A, p. 109 | (24) N, 1, p. 14; I, p. 348; N. 1, p. ?; and I, p. 349 |

8. Christ's Evangelical Lutheran, Trumbauersville, p. 38 ff.

- | | |
|--------------------------|---------------------------------|
| (1) O, p. 174; A, p. 275 | (9) O, p. 825 |
| (2) O, p. 174; A, p. 275 | (10) O, p. 826-7 |
| (3) A, p. 276 | (11) P, 1934 |
| (4) A, p. 276 | (12) P, 1934 |
| (5) A, p. 277; O, p. 176 | (13) P, 1934 |
| (6) A, p. 278 | (14) P, 1934 |
| (7) A, p. 279; O, p. 586 | (15) A, p. 280; O, pp. 594, 825 |
| (8) O, p. 702 | |

9. **St. John's Evangelical Lutheran, Ridge Valley (Argus), p. 43 f.**
 - (1) A, p. 192; K, p. 620
 - (2) A, p. 193; K, p. 621
 - (3) G, Vol. II, p. 34
 - (4) A, p. 195 ff.
 - (5) K, p. 621
 - (6) A, p. 194
 - (7) A, p. 194
 - (8) A, p. 195; G, Vol II, p. 34
10. **The Durham Evangelical Lutheran, Durham, p. 45 ff.**
 - (1) K, p. 669
 - (2) L, p. 63; G, Vol. II, p. 159;
 - (3) Q
 - (4) K, p. 669; G, Vol. II, p. 159
 - (5) K, p. 669
 - (6) K, p. 669
 - (7) K, p. 670; G, Vol. II, p. 160
 - (8) Q
11. **St. Peter's Evangelical Lutheran, Hilltown, p. 48 ff.**
 - (1) G, Vol. I, p. 343; K, p. 589
 - (2) C, p. 346
 - (3) G, Vol. I, p. 351
 - (4) G, Vol. I, p. 351; A, p. 76
 - (5) K, p. 596
 - (6) K, p. 596
 - (7) G, Vol. I, p. 351
 - (8) K, p. 596
 - (9) A, pp. 36 and 121
 - (10) Berkemeyer's own Record
 - (11) A, p. 76
 - (12) A, p. 78
 - (13) A, p. 78
 - (14) A, p. 79
 - (15) A, p. 79
12. **St. John's Evangelical Lutheran, Richlandtown, p. 55 ff.**
 - (1) G, Vol. I, p. 450; K, p. 609
 - (2) A, p. 185
 - (3) G, Vol. I, p. 450
 - (4) K, p. 609; A, p. 187
 - (5) K, p. 609
 - (6) A, p. 190; O, p. ?
13. **Jerusalem Evangelical Lutheran, Almont, p. 61 ff.**
 - (1) A, p. 27
 - (2) K, p. 621
 - (3) K, p. 621 f.
 - (4) A, p. 27
 - (5) A, p. 28
 - (6) A, p. 28; K, p. 622
14. **Zion's Evangelical Lutheran, Zion Hill, p. 67 ff.**
 - (1) based upon A, p. 287 ff. and P.
15. **The German Evangelical Lutheran, Ottsville, p. 70 f.**
 - (1) based upon B, Vol. IV, pp. 103 ff. and 108 ff.
16. **St. Peter's Evangelical Lutheran, Riegelsville, p. 72 ff.**
 - (1) based upon L, p. 184 ff. and P.
17. **The Evangelical Lutheran, Upper Tinicum, p. 77 ff.**
 - (1) based upon L, p. 65 and P.
18. **St. Paul's Evangelical Lutheran, Applebachsville, p. 80 ff.**
 - (1) based upon A, p. 31 and P.
19. **St. James' Evangelical Lutheran, Chalfont, p. 82 ff.**
 - (1) based upon L, p. 214, the Church Record and P.
20. **St. Michael's Evangelical Lutheran, Sellersville, p. 86 ff.**
 - (1) based upon A, p. 214 ff. and P.
21. **St. Paul's Evangelical Lutheran, Doylestown, p. 91 ff.**
 - (1) R, p. 3
 - (2) K, p. 563
 - (3) K, p. 563
 - (4) A, p. 39; R, pp. 2-50, 400 ff.
 - (5) K, p. 563
 - (6) R, p. 299
 - (7) R, p. 299
 - (8) R, p. 3
 - (9) R, p. 301 ff.
 - (10) R, p. 3
 - (11) T, p. 29
 - (12) R, p. 310-12
 - (13) R, pp. 250 and 302
 - (14) R, pp. 4 and 303
 - (15) R, pp. 4 and 305-7
 - (16) Dublin Record, p. 9
 - (17) Dublin Record, p. 14
 - (18) Dublin Record, p. 307 f.
 - (19) R, pp. 14, 253 and 403
 - (20) R, p. 17; A, p. 40

22. **St. John's Evangelical Lutheran, Quakertown, p. 97 ff.**
(1) based upon A, p. 170 ff. and P
23. **Christ's Evangelical Lutheran, Springtown, p. 101**
(1) based upon L, p. 64 and P
24. **St. Andrew's Evangelical Lutheran, S. Perkasio, p. 102 ff.**
(1) based upon A, p. 219 ff. and P
25. **St. Luke's Evangelical Lutheran, Dublin, p. 107 ff.**
(1) based upon A, p. 43 and P
26. **Trinity Evangelical Lutheran, Quakertown, p. 112 ff.**
(1) based upon A, p. 174 ff.; O; and P
27. **Trinity Evangelical Lutheran, Perkasio, p. 116 ff.**
(1) based upon A, p. 136 ff. and P
28. **Zion's Evangelical Lutheran, Bristol, p. 122 ff.**
(1) Mrs. Ida Biemuller and Mrs. Wm. J. David
(2) Mrs. Wm. J. David, Miss Mary Helsel, the Rev. Nelson F. Schmidt,
the Rev. G. Keller Rubrecht, the Rev. Herbert F. Richards and the
Rev. Norman Y. Ritter.
(3) the Rev. Silas Daugherty, the Rev. Paul R. Ronge, Miss Mary Helsel
29. **The Redeemer Evangelical Lutheran, South Langhorne, p. 126 ff.**
(1) based upon P
30. **The Good Shepherd Evangelical Lutheran, Southampton, p. 129**
(1) based upon P
31. **St. Luke's Evangelical Lutheran, Croydon, p. 130**
(1) based upon information submitted by Mr. Henry Beck, Bristol,
R. F. D., Pa.



A FOREWORD

To The Biographies Of The Lutheran Pastors In Bucks County, 1734-1934

In order to check against inaccuracies, as well as for the preservation of historic data, it seemed desirable to compile brief biographies of the pastors who served or are now serving the Lutheran congregations of Bucks County. The information was gathered from as many sources as time and means permitted. Much that might have been recorded, very favorably and some equally unfavorably, had to be omitted because of space and expense, so that the stories preserved are, in most cases, in the briefest possible form. Preference is given to information concerning Bucks County congregations, which are indicated by name, whereas beyond the bounds of the County the parish only is indicated.

For the benefit of those who may care to use this material for any further research, the source of the information is indicated—by means of the letters (A, B, C, etc.) following each pastor's name, being enclosed in parentheses. Sources indicated below are all accepted as accurate and upon an equal basis; except that preference, in most cases, is given to sources A, Aa and B. The page in the source, in most cases, is also indicated.

- A Information from pastors themselves, thru correspondence
- Aa Information of deceased pastors, received thru children, etc.
- B Congregational or Church Records in which deceased pastors made entries, or which are accepted as accurate
- C The Philadelphia Seminary Biographical Record (Reed, 1923)
- D Gettysburg Seminary History (Wentz, 1826-1926)
- E American Lutheran Biographies (Jensen)
- F Muhlenberg College, 1867-92 (Ocksenford)
- G Lutheran Ministers of Berks County (Early, 1902)
- H Who's Who in America
- I Jubilee Volume of the Norristown Conference (Kline, 1917)
- J History of Tohickon Union Church (Hinke, 1925)
- K Early History of Keller's Church (Hinke, 1931), in Bucks County Historical Society, Vol. VI
- L Documentary History of Synod, 1748-1821
- M History of Evan. Lutheran Synod of East Penna., (Hay's, 1893)
- N Allentown Conference History (Laury, 1926)
- O Lutherans in Berks County (Kidd, 1923)
- P Jubilee Memorial Vol. of the Danville Conference (1898)
- Q History of the Wilkes Barre Conference (1898)
- R Miscellaneous sources—anniversary booklets, newspaper clippings
- S Pennsylvania Genealogical Society Records
- T Minutes of the Ministerium of Pennsylvania and Adjacent States
- U Minutes of the Evangelical Lutheran Synod of East Pennsylvania
- V Davis' History of Bucks County, Vol I and II
- W Early Synodical Ordinations, (Huyett)

As a matter of expense, the biographies are not written in the fullest or most literary style. The information is merely indicated, and a number of abbreviations are used. The following list of abbreviations is furnished for the benefit of those who may not be accustomed to such abbreviated and incompletely constructed sentences. Bearing these explanations in mind, the material will become more intelligible and one can readily read thru these biographies and glean the kernels.

- Acad.—Academy
- A. E. F.—American Expeditionary Force in France
- Al. Syn.—Allegheny Synod
- A. M.—Master of Arts degree
- b.—Born on or at, whether used with the date or place
- B. D.—Bachelor of Divinity degree
- Bd. or Bds.—Board or Boards
- Birkensee—a section near Perkasio, Keller's or Tohickon
- Bucks Co., Hist. Soc.—Bucks County Historical Society
- Cen. Syn.—Evan. Lutheran Synod of Central Pennsylvania
- Cf.—Compare, see or investigate
- Chman.—Chairman
- Conf.—Conference
- Contr.—Contributor
- Com.—Committee
- d.—Died
- D. D.—Doctor of Divinity degree
- Dir.—Director
- Dist.—District
- East Pa.—Evangelical Lutheran Synod of East Pennsylvania
- Educ.—Education or educated at
- Epis.—Episcopalian
- F. and M.—Franklin and Marshall
- Gettysburg Col.—Gettysburg College
- Gettysburg Sem.—Gettysburg Seminary
- Grad.—Graduate or graduated from
- Grad. Work—Graduate work at
- H. N.—Hallesche Nachrichten or Muhlenberg's reports to Halle
- H. S.—High School
- Instr.—Instructor or Teacher
- Jub. Vol.—Jubilee Volume of the Norristown Conference
- K. S. N. S.—Keystone State Normal School, Kutztown
- lic.—licensed to preach, etc.
- m.—married to; and m. 1st and m. 2nd means first to, and second to
- M. D.—Doctor of Medicine
- M. E.—Methodist Episcopal
- mem.—member of
- mgr.—manager of
- Min. Pa.—Evan. Lutheran Ministerium of Penna. and Adjacent States
- Muhlenberg Col.—Muhlenberg College, Allentown, Pa.
- Mus. D.—Doctor of Music degree
- ord.—ordained
- p. 569—page 569 of an indicated text
- pastor—pastor of
- Ph. D.—Doctor of Philosophy degree
- Phila. Sem.—Philadelphia Lutheran Theological Seminary
- Pgh. Syn.—The Pittsburg Evangelical Lutheran Synod
- Post Grad.—Post Graduate—after graduating
- Prep.—Preparatory or prior to College course
- Prin.—Principal of
- rt.—Retired
- S. T. M.—Master of Sacred Theology
- Stud.—Student of, or student in
- Supt.—Superintendent of
- Susq.—Susquehanna
- Syn.—Synod
- Theo. or theo.—Theology or Theological
- Th. M.—Master of Theology
- Tohickon Record—Hinke's—History of Tohickon Union Church
- Twp.—Township
- U. L. C.—The United Lutheran Church in America
- Univ. or Unv.—University
- V. D. M.—Magister or Minister of the Divine Word

The Biographies of Pastors who served in Bucks County

PETER AHL—(L, p. 231 and 241)

An independent, signing himself as V. D. M., who served at Springfield, Nockamixon and perhaps at Tinicum, sometime between 1789-93. (Cf. the congregational histories mentioned above, and the Documentary History of Synod pp. 231ff and 241.)

JOHN ANDREA—(L, p. 592; I, p. 86, 130 and 183; and R)

An independent opposing Muhlenberg. Dismissed by the Consistory, Zewibruken, Palatinate, he sought the friendship of Muhlenberg in Pa. Served Old Goshenhoppen, Indianfield and New Goshenhoppen, between 1743-52. Died January 1st, 1754. Cf. Documentary History, pp. 11, 25 and 30, and Jub. Vol.

EDWIN W. ANDREWS—(A)

b. July 14th, 1906, Reading, Pa.; s. Walter D. and Emma Freeman Andrews; Grad. Shillington High, 1923; Muhlenberg Col., 1927; Phila. Sem., 1930; ord. Min. Pa., 1930; pastor, Ridge Valley (Jerusalem, Almont and St. John's, Argus), 1930-. m. A. Margaret Sellers, Sellersville, Pa., June 28th, 1932; daughter, Joyce Elaine. Address: Sellersville, Pa.

JAMES L. BECKER, D. D., (Aa; C, p. 90; and G)

b. Penn Twp., Berks Co., June 1st, 1849; s. Jesse and Elizabeth Ludwig Becker; Palatinate Col., 1868-70 and taught school, 1867-72; Grad. Muhlenberg Col., 1874; Phila. Sem., 1877; ord. 1877; pastor, Sellersville parish (Christ's-St. Michael's-St. John's), 1877-88; Lansdale parish (Trinity-Christ's), 1888-1918 when he retired. Died at Centreport, Pa., February 26th, 1922. Sec. of 1st District Conf., 1877-93; Pres. of Norristown Conf., 1895; mem. of numerous Boards and Committees of Synod and Conference, including Bd. of Trustees of Muhlenberg College and Bd. of Education; Received D. D., from Muhlenberg College in 1912.

PRESTON A. BEHLER (A)

b. New Tripoli, Pa., May 2nd, 1872; s. Manasses H. and Medina Behler; Muhlenberg Col., 1895; Phila. Sem., 1898; ord. Min. Pa., 1898; pastor, Quakake, Pa., 1898-1900; Grantville, Pa., 1900-03; Hilltown parish (St. Peter's-St. Andrews), 1903-10; Cetronia, etc., Pa., 1911-16; Indianfield parish, 1916-22; St. John's-Laury-Cementon, 1922-. m. 1st Lulu Tweedle in 1900 and 2nd to Sadie S. Trexler in 1911; children, Paul T., Beatrice Lucile, Theodore F., and Luther T. Address: 333 Hanover Ave., Allentown, Pa.

FERDINAND BERKEMEYER (Aa; B; G, p. 74; D, p. 408; N; and R)

b. Albany Twp., Berks Co., April 10th, 1828; s. Ferdinand and Judith Glasser Berkemeyer; Prep. Work in Allentown later entered Gettysburg, graduating 1853; theo. work under Dr. Lockman, York; German Missionary of Pittsburg Synod; lic. and ord., 1855; pastor, Friesburg (Cohensie), N. J., 1855-57; congregations near Allentown, Pa., 1857-59; Hilltown and the North Penn Valley, Pa., 1859-95—organizing Sellersville, Quakertown, Doylestown, S. Perkasio, etc; m. Catharine H. Haberer, November 25th, 1855 (died, Ascension Day, 1895); children—Father Berkemeyer's own summary of 40 years pastorates shows: 1422 baptisms; 785 confirmations; 387 marriages and 628 burials. He retired in 1894. Died November 15th, 1917; being buried at Sellersville.

ULYSSES S. G. BERTOLET, D. D., (A)

b. Fagleysville, Pa., April 23rd, 1866; s. Samuel S. and Malinda Bertolet; Muhlenberg Col., 1892 and D. D., in 1934; Phila. Sem., 1895; ord. Min. Pa., 1895; pastor, Nativity, Phila., Pa., 1895-1904; Holy Trinity, Chester, Pa., 1905-12; Min. of Pa. Field Missionary, 1912-19; U. L. C. Dist. Supt., of Missions, 1919-. m. 1st Ida J. Blank, 1896, and 2nd Caroline L. Fox, 1915; children, Dorothy, Beatrice, William Samuel, and Constance.

HENRY M. BICKEL, D. D.—(D, p. 398; G, p. 40; I; and R)

b. Reading, Pa., January 24th, 1827; s. John and Sarah Bickel; Gettysburg Col., 1848; Gettysburg Sem., 1850; lic. by East Pa., 1850; ord. Va. Syn., 1852; pastor, Tabor charge, Augusta Co., Va., 1852-54; New Philadelphia, O., 1854-58; New Castle, Ind., 1859; Chestnut Hill, Phila., Pa., 1860-65; St. Luke's, Phila., Pa., 1865-67; St. John's, Center Square, Pa., 1869-75; served St. James', Chalfont, Pa., 1874-75 and 1884-88; Advent, Phila., Pa., 1877-80; Assoc. edit., Lutheran Observer, 1877-93; Missionary in and about Phila.; author, "Seventh Semi-centennial of Reformation," m. Lucinda Williams, New Philadelphia, O., May 1st, 1856; received D. D. from College of Maryland; d. November 12th, 1893.

ANDREAS BIEMULLER—(Aa; and T, 1935)

b. Masbach, Bavaria, February 1st, 1866; s. Michael and Otilie Herbst Biemuller; Educ. in Mission House, Neuendettelsau and in the Sem., of the Iowa Syn., Mendota, Ill., by whom ord., in 1887; pastor, Davenport, N. D.; by 1891 Freeland, Pa., German Lutheran, Tacony, Pa., (1893-1934), in connection with which organized Bristol Mission, 1895. m. Ida Theresa Trapp, 1887. d. in Lankenau Hosp., November 26th, 1934; survived by the widow and 11 children.

CHARLES F. BROBST, S. T. M.,—(A)

b. Snyders, Schuylkill Co., Pa., April 25th, 1899; s. William S. and Ida Kistler Brobst; Grad. K. S. N. S., Kutztown, 1919; taught school, 1919-23; Muhlenberg Col., 1925; Phila. Sem., 1927; Post Grad. work at Seminary, 1928-32 and at the Univ. Pa., 1925-28, with A. M. from Univ. of Pa., in 1928; B. D., in 1929 and the S. T. M. in 1931 from Phila. Sem.; ord. Min. Pa., 1927; pastor, Hilltown parish, Pa., (St. Andrew's -St. Peter's) 1927-33; Kutztown-Moselem parish, Pa., 1933-. m. Helen R., daughter of Rev. and Mrs. Adam Weber, Boyertown, Pa., July 21st, 1927; children, Martha, William and Paul. Elected Sec. of Norristown Conference in October, 1932. Address: Kutztown, Pa.

WILLIAM R. BUEHLER (BUHLER)—(Doylestown Church Record)

No data is available concerning the man, other than he was a German who served at Doylestown and Dublin, 1870-71. Resided at Doylestown; but there seems to be no information as to where he came from or whither he went.

JOHN CAMPANIUS—(E, p. 131)

Chaplain and pastor of Swedes, 1642-48; serving not only the colonists, but also maintaining "constant intercourse with the Indians—unfolding to them the great mystery of the Gospel, with simplicity and tenderness of one who is dealing with babes" (Jenssen's, Biographies of Lutheran Pastors) His translation of the Catechism (1642-48) was unfortunately not published until 1696; but it was used in manuscript form. Dr. Frank G. Speck, of the Anthropological Dept., of the Univ. of Pa., assured the writer that the language of the Campanius Catechism is that of the Lenni Lenape (Delawares) who left Bucks Co., 1724-42. Representatives of these people now on the reservation in Okla., East for the Penn celebration in 1932, concurred in this opinion.

ARTHUR C. CARTY—(C, p. 174)

b. Frederick, Md., February 27th, 1874; s. Clarence C. and Elizabeth Fox Carty; Gettysburg Col., 1896; Phila. Sem., 1899; ord. Min. of Pa., 1899; pastor, Trinity, La Crosse, Wis., 1899-1904; Transfiguration, Phila., Pa., 1904-10; assoc. pastor St. John's, Phila., Pa., 1913-18; on chaplain's staff of League Island Navy Yard, Phila., Pa., 1917-?; founded Lutheran Church Book and Lit. Society; Sec., of U. L. C. Com. on Jewish Missions; Master of Blight Prep. School, Phila., Pa., 1906-11; left Synod 1921 or 22 and now the Rector of St. James' Epis., Phila., Pa., and the Librarian and Sec., of the Athenaeum, Phila., Pa., 1922-. m. Louanna Rease, 1905, who bore him a son, William Proctor.

ERNEST R. CASSADAY, D. D.,—(Aa; and T, 1934)

b. near Waterford, Va., January 1st, 1853; s. William H. and Mary Denham Cassaday—ancestry of Va., and England, respectively; Grad. from Muhlenberg and Ursinus Colleges by 1877; Phila. Sem., 1880; ord. Min. Pa., 1880; received D. D. from Ursinus in 1929. Pastorate of forty-eight years spent mostly at St. Peter's, Phila., which became Italian after the influx, and South Langhorne, 1914-19; mem. of Bds. of Home, and Foreign Missions, and Education; Mgr. Lutheran Church Review and Foreign Missionary for a number of years. m. Lillian Weaver, February 21st, 1888; children, William Randolph and Lillian (Mrs. Edward Hales); d. in Phila., Pa., May 12th, 1933; interment at Phoenixville, Pa.

JOHN I. COLE—(A)

b. Boalsburg, Center Co., Pa., December 13th, 1898; s. William and Sarah Cole; Grad. State College High, 1919; Susq. Univ., 1923; Susq. Sem., 1925 with B. D.; pastor, Nockamixon-Upper Tinicum, Pa., 1925; New Berlin parish, Union Co., Pa., 1926-. m. Stella Risser, Manheim, Pa., January 5th 1926. Address: New Berlin, Pa.

DAVID L. COLEMAN—(Aa; C; p. 83; I; and N)

b. near Easton, Pa., October 6th, 1846; s. William H. and Susannah Stauffer Coleman; Muhlenberg Col., 1871; Phila. Sem., 1875; ord. Min. Pa., 1875; pastor, St. John's, Center Square, Pa., 1875-88; St. Paul's, Doylestown, Pa., 1888-91; William Twp. Northampton Co., Pa., 1891-95; Grace, East Bangor, Pa., 1895-1904 when he also served 1st colored Evan. Lutheran Mission; Pres. of Center Square Sem. 1881-87. m. Emma Eliza Brodt, 1875; children, Susan, Emma, Leah, Anna and Wm. Levin. d. July, 1904, Easton, Pa.

BENJAMIN B. COLLINS—(Aa; and D, p. 448)

b. Berlin, Somerset Co., Pa., November 28th, 1847; s. Mark and Ellen Brubaker Collins; Gettysburg Col., 1872; Gettysburg Sem., 1875; Lic. by Al. Syn., 1874 and ord. by same 1875; Missionary to Africa, 1875-76; pastor, St. James', Chalfont, Pa., 1877-81; German Valley (now Long Valley), N. J., 1881-90; trav. sec. of Al. Syn., 1890-92; dir. of Gettysburg Sem., 1898-1905; pastor, Zion's Evan. Lutheran, Myersdale, Pa., 1892-1906 where he now lies at rest. m. 1st Emma J. Fisher, September 1st, 1875 who died at sea, May 6th, 1876 and 2nd Ella A. Delp, Chalfont, December 26th, 1878, who bore him six sons and two daughters. Pastor Collins died November 2nd, 1912.

MAHLON F. COPE—(A)

b. Perkasia, Pa., June 25th, 1897; s. Frank L. and Ella Cope; Muhlenberg Col., 1919; Phila. Sem., 1921; ord. Min. Pa., 1921; pastor, Mt. Bethel parish, Pa., 1921-22; Keller's parish, Pa., (St. Matthew's-St. Paul's and Zion's) 1922-29. m. Anita E. Schoonover in 1921; children, Dorothy and Harold. Address: Shelly, Pa.

GEORGE W. CRAIG—

No information available, except that he was a Congregationalist pastor who supplied for a while at Bristol.

MARK CRESSMAN, D. D.,—(Aa)

b. Lafayette Hill, Montgomery Co., Pa., April 13th, 1853; s. George W. and Sara Keeley Cressman; Gettysburg Prep., 1873; Gettysburg Col., 1875; Gettysburg Sem., 1878; supplied at Chalfont while a student; pastor, Boiling Springs, Pa., 1878-81; Lincoln, Neb., 1881-84; Muncy, Pa., 1884-87; Lionville, Pa., 1887-95; Lewistown, Pa., 1895-1925; mem. Bd. of Gettysburg Sem., and Susq. Univ.; one of the founders of Lewistown Hosp., etc. m. Mary L. Mattson, October 9th, 1895; children, Paul G., Olivia C., Esther and M. Chemnitz. d. at Lewistown, Pa., November 4th, 1925. Had received D. D., but source not indicated.

CHARLES B. DANNAPFEL—(I, p. 183; and N?)

One of the pastors of New Goshenhoppen who is supposed to have served at St. John's, Spinnerstown, 1789-90. Data not available.

SILAS D. DAUGHERTY, D. D.,—(A)

b. Smicksburg, Pa., April 17th, 1857; s. Jason and Angeline Black Daugherty; Gettysburg Col., 1888; Gettysburg Sem., 1891; lic. by Pittsburg Syn., 1890 and ord. by same 1891; pastor, First Sharpsburg, Pa., 1891-96; Grace, Altoona, Pa., 1896-99; Immanuel, Norwood, Pa., 1899-1901; Supt. of Missions of Phila., Conf., of East Pa., 1901-08; Missionary to South America, 1908-12; Missionary Supt., of East Pa., 1912-33; rt. after 31 years of service with Superintendent Emeritus. Dir. of Gettysburg Sem. for several years. m. Bertha Reider, November 5th, 1891; children, Paul R., Ruth, and Miriam. Address: 5838 Springfield Avenue, Philadelphia, Pa.

WILLIAM S. DELP—(Aa; and D, p. 466)

b. Chalfont, Pa., November 10th, 1847; s. George and Elizabeth Speece Delp; Gettysburg Col., 1873; Gettysburg Sem., 1881; lic. by East Pa., 1881 and ord. by same 1881; pastor, St. James' Chalfont, 1881-82; Uniontown, Md., 1882-90; Long Valley, N. J., 1891-1919, when retired. m. Margaret J. Knecht, Bethlehem, Pa., October 21st, 1881; children, Dorothy (Mrs. E. C. Welsh) and Edna. When retired, May 1919, moved to Washington, N. J., where he died February 10th, 1920, and was laid at rest.

GEORGE DIEHL, D. D.,—(D, p. 378; E, p. 160; N; and R)

b. near Greencastle, Pa., September 18th, 1814; s. Michael and Catherine Diehl; Gettysburg Col., 1837; Gettysburg Sem., 1839; D. D. from Gettysburg Col., 1856; lic. Va., Syn., 1840, ord., by Md., Syn., which time he was also interested in Riegelsville; Frederick, Md., 1851-88; St. James', Frederick, Md., 1888-91; tutor Gettysburg Col., 1837-39; Pres. of Gettysburg Sem., 1871-73; Dir. of Gettysburg Sem., and Trustee of Gettysburg Col.; Ass. Edit. Lutheran Observer, 1855-67; Prop. and Edit. Frederick Examiner, 1888-91. m. Kate E. Drinkhouser, July, 1850; child, Marie. d. October 15th, 1891.

SAMUEL S. DIEHL—(Aa)

b. Williams Twp., Northampton Co., Pa., January 13th, 1862; s. John H. and Lavina Smell Diehl; Taught for 6 years; Prep. at West Chester and Academy at Gettysburg, Pa.; Gettysburg Col., 1889; Gettysburg Sem., 1892; ord. 1892 by East Pa.; pastor of Nockamixon parish for 33 years, having supplied prior to ordination. m. Ida May Swartz, Coopersburg, Pa., 1892; children Erwin David and Martha Dorothy; d. August 19th, 1924; interment, Durham cemetery.

WILLIAM S. EMORY—(Aa; B; I, p. 108; and M)

b. Uniontown, Fayette Co., Pa., March 9th, 1818; Educated at Jefferson Col., Class of 1836, then attended Madison Col., Columbus, O., Seminary, etc., graduating from Gettysburg Sem., 1844; lic. by English Lutheran Syn., 1844 and was ord., by Al. Syn., 1846; pastor for charges in Huntington, Westmoreland, Indiana and Lebanon Cos. prior to December, 1865 when he located at Kintnersville, Pa., (Springfield-Nockamixon-Tinicum, etc.) Parsonage owned by the parish is the present Sunnyside Truck Farm, between Ferndale and Kintnersville. Served the above congregation with Durham and Springfield, 1865-80, and Tinicum alone from 1880-83 when family lived at Erwinna. Prior to his retirement, when the family lived at Frenchtown, N. J., he served many places in the Delaware Valley; rebuilt many of the churches of his parish as shown in congregational histories. d. Frenchtown, May 1st, 1890. m. Martha Row; children, Allen, Emma, Clara Bell and William Edwin—sons now deceased and daughters residing at 119 Gates Ave., Brooklyn, N. Y.,

JOHN M. ENDERLEIN (Enterline)—(K, p. 371f; L, p. 592; N; P, p. 220)

b. Bavaria, Germany, 1726; educ. at Univ. of Leipsic; a catechist under Van Buskirk, Germantown, at Keller's-Springfield, 1762-70; Hummelstown, 1771; St. John's, etc., Lykens Valley, 1773-93 being the missionary for the section; d. March 6th, 1800 and is buried at St. John's, Lykens Valley, Pa. Documentary History, p. 592 shows data concerning him.

CHRISTIAN ESPIG (ESPICH or ESPITH)—(I; L, p. 592; N; P, p. 225)

Chief sources: Documentary History p. 593 and Danville Conference History p. 225. Was one of the New Goshenhoppen parish pastors; lic. by Synod, dependent upon renunciation of ordination by "deposed inspector" Goetz; at Spinnerstown and Trumbauersville, 1790-93; absent from Synod, 1795-.

GEORGE E. FABER, D. D.—(A; and U, 1903)

b. Lebanon, Pa., February 20th, 1858; Susq. Univ. 1882; Gettysburg Col., 1884; Theo. at Selings Grove, 1886; ord. Susq. Syn., 1886; pastor, Salona, Pa., 1886-89; Pottsgrove, Pa., 1889-94; dismissed to East Pa., serving at Phoenixville and Chalfont, 1894-1902; joined Epis. Church, 1902-27 when retired; m. Lulie Albert, Selins Grove, Pa.; children, 3 daughters; m. 2nd Elizabeth Boyer Bunn, Altoona. Address: Pinellas Park, Fla. Source of D. D. not indicated.

CLINTON R. FETTER—(A)

b. Bedminster Twp., Bucks Co., Pa., February 22nd, 1863; s. Jeremiah and Elizabeth Ruth Fetter; Muhlenberg Col., 1888; A. M. in 1891; Phila. Sem., 1891; ord. Min. Pa., 1891; pastor, Pine Valley Charge, Pa., 1891-93; Old Goshenhoppen parish (Old Goshenhoppen, Indianfield, Tohickon to 1923, Telford since 1906), Pa., 1893-; Observed 40th Anniversary of pastorate in 1933; m. Laura J. Smoyer, 1891; children, daughter, Madeline Dorothea; Address: Telford, Pa.

ALLEN S. FISHER, S. T. M.—(A)

b. April 24th, 1890, Bechtelsville, Pa.; s. Walter B. and Kate Schanely Fisher; Pottstown Business College, 1907; K. S. N. S., Kutztown, Pa., 1908-10; Perkiomen Seminary, Pennsburg, Pa., 1914; Muhlenberg Col., 1918; A. E. F. in France, 1918-19; Phila. Sem., 1922; ord. Min. Pa., 1922; B. D. in 1924 and S. T. M. in 1934 from Phila. Sem.; pastor, Lower Tincum (Christ's and St. Luke's), Pa., 1922-; m. Hattie Dengler Swavely, 1922; children, John and Paul; mem. of benevolent and educational committees of Synod and Conference; Sec. of Conf., 1935; author, Soldiering in France (scrapbook); Fisher and Related Families of lower Berks and Upper Montgomery Counties (manuscript) and Lutheranism in Bucks County, 1734-1934, in 1935. Address: Tincum, Bucks Co., Pa.

HARRY W. FITTING—(C, p. 218)

b. Enders, Pa., January 14th, 1872; s. William H. and Caroline Cooper Fitting; Phila. Sem., 1911; ord. Min. Pa., 1911; pastor, Amityville parish, Pa., 1911-15; St. John's, Quakertown, Pa., 1915-. m. 1st Sarah Estella Swab, 1898; children, Sarah Catherine (Mrs. Sandt) and Eugene Luther; m. 2nd Evelyn Zendt Umsted. Pres. of Conference, 1925-26. Address: Quakertown, Pa.

CYRUS L. FLECK—(Aa; and D, p. 479)

b. Sinking Valley, Pa., January 12th, 1885; s. Gabriel and Rebecca Stoner Fleck; Gettysburg Col., 1884; Gettysburg Sem., 1887; lic. Al. Syn., 1886 and ord. East Pa., 1887; pastor, Riegelsville parish (St. Peter's and Upper Tincum) 1887-1921. m. Annie K. Leas, October 26th, 1887; children, Carl W., John G., Cyrus S., Harry W., Margaret A., and George D.; d. September 16th, 1921; buried at Riegelsville.

WILLIAM A. FLUCK—(A)

b. Philadelphia, Pa., December 17th, 1888; s. the Rev. John F. and Elizabeth Katherine Schmidt Fluck; Temple Univ., 1908; Phila. Sem., 1911 ord. by N. Y. and N. E. Syn., 1911; pastor, Holy Trinity, East Orange, N. J., 1911-13; Lower Tinicum parish (Christ's, Tinicum and St. Luke's, Dublin), Pa., 1913-21; St. Luke's, Reading, Pa., 1921-. m. Carrie Sigafoos, Tinicum, Pa., 1916; children, William, Franklin, Alice Elizabeth, Lewis Sigafoos, and Grace Evelyn. Address: 507 N. 9th street, Reading, Pa.

JOHN A. FREDERICI—(G, p. 27; L, p. 593; N; and R)

b. in Kingdom of Hanover, Germany; studied with Muhlenberg at Goettingen, 1738; lic. by Min. of Pa., 1754 and served as Missionary in Blue Mountain section (Northampton and Monroe County sections) also serving Dryland, Springfield, etc. Name disappears after 1786.

SOLOMON W. FREDERICI—(N and R)

Who is supposed to have followed in father's footsteps and s. of the above; name appears among list of pastors of Easton, 1782-98. Cf. Early's Lutheran ministers of Berks Co., Allentown Conference History, etc. Contact in Bucks was at Springfield.

FRANKLIN K. FRETZ, Ph. D., D. D., (H, 1933, p. 886)

b. Line Lexington, Pa., April 6th, 1876; s. Henry L. and Wilhelmina Kline Fretz; Muhlenberg Col., 1897 and D. D., in 1922; Phila. Sem., 1900; A. M. Univ. of Pa., 1900 and Ph. D. in 1911; ord. Min. Pa., 1900; pastor, St. John's Quakertown, Pa., 1900-05; assoc. pastor, St. Mark's, Phila., Pa., 1905-12; pastor, St. John's, Easton, Pa., 1912-. m. Cora Weikel, 1900; child, Barbara Catharine. Prof. of Ethics, Temple Univ., 1908-12; organized Psychol. clinic Temple Univ., 1911; Prof. Sociology, Temple Univ., 1912-?; **Instructor, Sociology, Lafayette Col., 1920-?; Lectr. on Psychology, Phila. Sem., 1925; Trustee Muhlenberg Col., U. L. C. Women's College; Dir. Phila. Sem.; mem. Am. Acad. Political and Social Science, and Am. Psychol. Soc., Pa-German Soc., Northampton Co., Hist. Soc.; author. "Furnished Room Problem in Phila." 1911, "The Family", 1924 and contributor to Lutheran Church Review, Temple Review, etc. Address: 330 Ferry St., Easton, Pa.**

JOHN H. FRITZ—(B and T)

Little data is available. Possibly the man who served at Butler, Pa., 1861-69; pastor, Milleville, N. J., 1870-72; supplied at Tannersville, Pa., 1872-73; Zion's and St. Paul's, Smithfield, Pa., 1872-74; Dublin and Doylestown, 1874-78; after this he had planned to make a trip to Germany, reporting in later Minutes from York, Pa., waiting for a call.

WILMER F. FURMAN—(A)

b. April 19th, 1906, Rehrersburg, Pa.; s. Peter C. and Sarah Miller Furman; Muhlenberg Col., 1928; Phila. Sem., 1931; ord. Min. Pa., 1931; pastor, Audenried-Beaver Meadow parish, Pa., 1931-33; Keller's, Tohickon and Applebachsville parish, Pa., 1933-. m. Ella Susan Haines, Cetronia, Pa., May 22, 1931; children, Sara Ellen and Mary Lou.

GEORGE C. GARDNER—(C, p. 109; I; and R)

b. Trenton, N. J., January 1st, 1858; s. George F. and Christiana Sophia Dauphin Garner; Univ. of Pa., 1881; Phila. Sem., 1884; ord. Min. Pa., 1884; pastor, Doylestown, Ohio, 1884-85; Bethany, Roxboro, Pa. 1885-91 Grace, Newark, N. J., 1891-92; St. John's, Quakertown, Pa., (including St. Matthew's and St. Paul's, until the separation in 1895) 1893-99. m. Mary Belle Rees, 1884; children—John, Samuel, Frederick James, Paul, Adolph, Carl, Magdalene, Martin and Max Henry. d at Quakertown Pa., May 25th, 1899, being buried near the church.

FRED W. GEISSENHAINER, SR., D. D., (B; D, p. 61; G, p. 28; I; J, p. 352; and L. p. 593)

b. Muehlheim, Germany, June 26th, 1771 s. Henry A. and Sophia J. Geissenhainer; came to America 1793 when educated; lic. by Synod 1794 and on roll as a minister 1798. m. Anna Mary Reiter, New Goshenhoppen, 6 children. Served New Hanover, New Goshenhoppen (including Christ, Trumbauersville, Tohickon and St. John's, Spinnerstown) and Hill Church, Berks Co., prior to 1808; served in New York, 1808-14; Clearfield, Pa., 1814-18; assisted the son in Chester Co., Pa., 1818-23; New York, 1823-38 when he died. Prepared a number of men for the Ministry at New Goshenhoppen, among them being John G. Roeller, Jacob Miller, F. Waage and Christian F. Welden.

JOHNSON R. GROFF—(D, p. 424; and P. p. 231)

b. Lebanon, Pa., February 7th, 1832; s. Rudolph and Mary Ann Carpenter Groff; Gettysburg Col., 1860; stud. theol. Gettysburg Sem., and lic. by East Pa. 1861; pastor, Trinity, Mechanicsburg, Pa., 1861-62; St. John's, Mechanicsburg, Pa., 1862-72; 1st Church Erie, Pa. 1872-74; St. John's, Easton 1874-81; Trinity, Danville, Pa., 1881-86 and of the German parish, 1883-88; Mt. Pleasant, Westmoreland Co., Pa. 1888-90; St. Paul's, Doylestown, Pa., 1891-1901; St. John's Lykens's, Pa., 1901-04. m. 1st Gertrude Riegel, New York City, January 18th, 1865; children—Mrs. I. D. West, Mrs. E. Heistand, Mrs. Harold Otter, Eleanor, Tenny, Paul, Arthur and John. m. 2nd a Miss Kleindienst, Easton, Pa., 1889. d. December 30th, 1904, most likely buried at Lykens, Pa.

LEONARD S. GROH, D. D.—(D, p. 427; p. 83; and I)

b. near Schaefferstown, Pa., August 18th, 1833; s. Abraham and Sarah Strickler Groh; Gettysburg Col., 1861; Gettysburg Sem., 1863; D. D. from Susq. Univ., 1901; ord. by Min. Pa., 1863; pastor St. John's, Quakertown (including Keller's parish 1863-64), 1863-65; New Hanover, 1865-81; St. John's, Boyertown, 1865-91, evidently also Huber's, Niantic, 1882-86; Lincoln Neb., 1891-96; St. Mark's, Omaha, Neb., 1896-1917; Trustee, Muhlenberg Col., 1869-76. m. 1st Martha Schryock Hicks, April 4th, 1870 who died June 6th, 1878; children—Anna, John C., and A. R.; m. 2nd Hettie Hicks, February, 1880. d. October 24th, 1919.

HENRY C. GROSSMAN—(D, p. 437)

b. Bucks County, Pa., August 19th, 1833; Gettysburg Col., 1859-62; Sgt. Major and 1st Lt. Co. B., 138th Pa., Volunteers, 1862-65 and wounded in left arm in Wilderness Battle; Gettysburg Sem., 1867; A. M. Gettysburg Col., 1890; lic. East Pa., Syn. 1867 and ord. by West Pa., Syn., 1868; numerous pastorates, largely missionary work in Pa., D. C., Mich., Ind., Ill. O., Ala., and S. C.,—went to Huntsville, Ala., from Chalfont, Pa.; Trustee, Cartage Col.; Edit. Temperance Leader and Attalla Mirror; m. 1st Mary Agnes Maize, January 19th, 1865, who died September 21st, 1868—2 children; m. 2nd Ella Woellner, June 16th, 1880. d. April 11, 1916.

OTTO HAASE—(K, p. 371)

An independent at Springfield and Keller's. Arrived in Philadelphia, September 5th, 1751; Keller's 1762-64; signed financial statements at Springfield, 1766-71.

JACOB A. HACKENBERG—(U, 1915)

b. Maytown, Pa., August 26th, 1836; Gettysburg Col. 1860; pastor, Liverpool, Pa., 1860-63, where also m. Mary Shuman; Bellefonte Pa. 1863-64 to ?; other pastorates served were: Ashland Muncy, Lock Haven, Chalfont (1882-3), Pikeland (1881-97). Retired in 1897, supplying the Central Lutheran Phoenixville at time of his death, April 21st, 1915 (Cf. Minutes of East Pa., 1915).

NORMAN N. HARTER—(A)

b. near Akron, Ohio, August 19th, 1867; s. David and Catherine Ann Lower Harter; Thiel Col., 1892; Phila. Sem., 1895; ord. Dist. Syn., of Ohio, 1895; pas-

tor Sarver, Pa., 1895-1900; Adamsville, Ohio, 1901-05; St. Paul's Corry, Pa. 1907-09; Church of the Redeemer, South Langhorne, Pa. 1909-11; Church of Our Saviour Salinas, Cali., 1911-16 since then supply work in various churches in southern California. m Lydia Evaline Heckert, 1898. Address: 522 S. Belmont St., Glendale, Calif.

JONAS M. HARTZEL—(Aa)

b. Frederick Twp., Montgomery Co., Pa., April 28th, 1833; s. Michael and Catharine Hartzell; Reformed pastor of evangelical tendencies who supplied St. James' Lutheran, Chalfont, 1876-77; Reformed North Wales, 1871-74; Springfield, etc., Reformed, 1884-88; later served in Allentown and Phila., sections where engaged in evangelistic campaigns for different denominations; joined Church of Nazarene in 1908. d. June 18th, 1921 being buried in Ebenezer cemetery, Bingen, Pa. m. Hannah Jane Bond, 1858; children—Carrie, Annie, Horace, Joseph, Laura, Edward and Winfield.

WILLIAM R. HASHINGER—(D, p. 574)

b. Williamson, Pa., May 12th, 1889; s. William B. and Sarah Recher Hashinger; Gettysburg Col., 1915; Gettysburg Sem., 1918; lic. by East Pa., 1917 and ord. by West Va., 1918; made original canvass for Zion's, Bristol in 1917; pastor St. Mark's, Clarksburg, W. Va., 1918-23. m. Urilla Knauer Gosnocht, January 8th, 1919; children W. Roy and Sarah E. Address: Morgantown, W. Va.

JOHN W. HASSLER, D. D.,—(Aa; D, p. 409; I; and R)

b. near Jackson Hall, Franklin Co., September 25th, 1826; s. John and Keturah Hassler; Gettysburg Col., 1852; D. D. from Muhlenberg Col., 1901; Gettysburg Sem., ?; lic. Min. of Pa., 1854 and ord. 1866; pastor, Rhinebeck, N. Y., 1854-55; St. John's, Center Square, and St. Peter's, North Wales, Pa., 1856-62; organized and served St. James', Chalfont, Pa., 1857-63; Chaplain, 2nd Pa. Artillery, 1862-63; New Holland, Pa., 1865-91; Emmanuel's, Lancaster, Pa., 1891-93; Church of the Advent, Lancaster, Pa., 1893-1901; m. Abbie Bilyeu, June 7th, 1859; children, five of whom two (A. B. and Mary) survived in 1926; author, "History of New Holland Lutheran Church," 1880. d. December 26th, 1905.

CLIFFORD HAYES—(A)

b. Hagerstown, Md., April 21st, 1885; s. Ira W. and Flora Householder Hays; Gettysburg Col., 1907; Gettysburg Sem., 1910; lic. Md. Syn., 1909 and ord. by East Pa., 1910; pastor, McConnellsburg, Pa., 1910-11; St. Matthew's, Schuylkill Haven, Pa., 1912-16; Bethel, Phila. Pa. 1916-18; Y. M. C. A. Sec. 1918-19; Zion's, Bristol, Pa., 1919; Luther Memorial Phila., Pa., 1919-24; Sec. and Mgr. Paradise Falls Lutheran Association and associate pastor Temple Lutheran, Phila., Pa., 1924-28; St. John's Philadelphia, Pa., 1928—. m. Carrie Viola Martin, July 5th, 1910; children—June and Rose. Address: 6118 Columbia Ave., Phila., Pa.

ANTHONY HECHT—(I; K, p. 373; and M)

Schoolmaster at Keller's, etc., prior to 1785 (Documentary History p. 200). Synod examined and licensed; but refused to ordain 1787. Evidently served there 1784-88 and 1792-94. Also served at Springfield, possibly at Nockamixon and at Tinicum. Served at Center Square and North Wales, 1786-92, according to Jubilee Volume p. 37 and p. 125. Cf also Bucks County Historical Society Vol. VI, p. 375.

GEORGE HEILIG—(Aa; I, p. 37 and 125; M; N; and Q)

b. April 15th, 1799; ord. 1824; pastor, Center Square and North Wales, Pa., 1826-42; Christ, Hamilton, Pa., 1842-45; Salem, Gilbert Pa. 1845-46; possibly at Zion's and St. Paul, Shawnee, Pa., 1851-57; St. John's and Friedens, Tamaqua, 1857-?; later Stroudsburg; St. Paul's, Doylestown, Pa., 1862-64; later Catasauqua, 1866-? Cf Minutes of 1869: "Pastor George Heilig after a Ministry of upward of forty years, greater part in this Synod, died November, 1868."

THEOPHILUS HEILIG—(Aa; D, p. 423; I, p. 125 and Q, p. 99)

b. Center Square, Pa., July 31st, 1837; s. the Rev. George and Susanna Hook Heilig; Student Hartwick, Sem., 1853-57, Union Col., 1857-58; Gettysburg Col., 1859; Gettysburg Sem., 1861; D. D., from Hartwick Seminary; lic. W. Pa., Syn 1861, ord. by East Pa. 1862; pastor Smithfield parish, Monroe Co., Pa., 1861-64 and 1880-1914; when he assisted in organizing missions in Monroe county; St. Peter's, Riegelsville and Upper Tinicum, Pa., 1864-76; North Wales, Pa., 1878-80; retired in 1914 and for time resided in Phila., Pa. Funeral at home of son, Stroudsburg, and interment in mausoleum. m. Mary Alice Davis, Januay 19th, 1869; children—William, Adeline and Matthias.

WILLIAM S. HEIST—(A)

b. near Quakertown, Pa., April 12th, 1871; s. Henry C. and Leanna Strunk Heist; Muhlenberg Col., 1898; Phila. Sem., 1901; ord. Min. Pa., 1901; pastor, Trinity, Vandergrift Heights Pa., 1901-03; St. Paul's, Scranton, Pa. 1903-13; St. John's Pen Argyl, Pa., 1913-20; South Langhorne and Southampton parish, Pa., 1920-. m. Carrie Jacoby Ozias; a son (Rev. Paul William. Address: Southampton, Pa.

JOSEPH T. HILLPOT—(Aa; I, P, p. 239; and Q)

b. near Headquarters, Tinicum Twp., Pa., December 27th, 1835; s. Samuel C. T. and Eva Trauger Hillpot; mem. Lower Tinicum, 1851; Gettysburg Col., 1865; at Phila. Sem., 1866; lic. East Pa., 1867 and ord. Susq. Syn. 1868; pastor. Cogan Station, Pa., 1867-71; large Richlandtown parish, Bucks Co., Pa., 1871-81; when rejoined Min. of Pa.; large Lyken's Valley parish, Pa., 1881-89; Lickdale parish, Pa., 1889-90; Girardville parish, Pa., 1890-91; resigned due to ill health and removed to Allentown, where he supplied St. Luke's, in 1896, moved to Quakertown, where he died October 30th, 1896. Buried in Swope Graveyard, Tinicum, Pa. m. 1st Elizabeth Wambold who died 1870, and 2nd Sarah Elizabeth Dubbs, Allentown, Pa., May 23rd, 1883, who died January 10th 1928; children—Emelia Eva (Mrs. Benja. F. Clark) and Joseph Dubbs.

ABRAHAM R. HORNE, D. D.,—(Aa; B; E, p. 375; p. 49; I; N, P, p. 240, V, Vol II, p. 68)

b. Springfield Twp. Bucks Co., Pa., March 24th, 1834; s. Daniel L. and Mary Reasor Horne; Gettysburg Col., 1858, in which year he also established Normal and Classical School, Quakertown; ord. 1859; parish in Northampton Co., Pa., 1863-65; Williamsport, Pa., 1865-72, when also Supt. of Schools of that city; Prin. of K. S. N. S., Kutztown, Pa., 1872-77 and did supply work; Prin. of Normal-Academic Dept., Muhlenberg Col, Allentown, Pa., 1877-82, when he supplied Doylestown and Dublin; in Institute work in Texas and La., 1882-83, in N. J., in 1884; pastor, large Schoenersville parish, Pa., 1885-?; Noted in State and Nation for Educational work, founder-editor of "Educator and Teacher's Journal, 1860-1903, also wrote books on Pennsylvania German (1876) and Botanical, Scientific and Educational subjects; Lebanon Valley College, Annville, Pa., conferred D. D., in 1881; m. Jemima Yerkes, Bethlehem, Pa., 1857; children—Sadie J., (Mrs. Joseph Mayne); Hattie (Mrs. Harry A. Grammes), David R., Esq.; Thomas, Augustus and M. Luther. d. Allentown, December 23rd, 1902. Interment Fairview Cemetery.

WILLIAM L. HUNTON, Ph. D., D. D.,—(Aa; and C, p. 128)

b. February 16th, 1864, Morrisburg, Ontario, Canada; s. Rev. John H. and Lavinia Precilla Baker Hunton, both descendants of early Va., settlers; Thiel Col., 1886, Ph. D., in 1889, D. D., in 1920; Phila. Sem., 1889; ord. Dist. Syn. of Ohio, 1889; pastor, Amandus Ohio, 1889-91; Grace Rochester, N. Y., 1891-94; Atonement, Buffalo, N. Y., 1894-98; St. John's, Wilkes-Barre, Pa., 1898-1901 Holy Trinity Chicago, Ill., 1901-06, Instr. in Chicago Sem., 1902-06; Supt. Chicago Syn. Mission, 1902-06; Pub. Board of Gen. Council and U. L. C., 1906-30; author, editor, manager of numerous publications, among them "Favorite Hymns," "I Believe," and "Facts of our Faith"; supplied South Langhorne-Southampton prior to 1920. m. Emma Mary Hoppe, dau., of the Rev.

C. F. W. Hoppe, Sr.; children—William Hoppe and Marian Porch; d. in Philadelphia, Pa., October 12th, 1930, interment at Bethlehem, Pa.

ROBERT M. JACOBY—(C, p. 71; and R)

Graduated Phila. Sem., 1869, having done supply at St. Paul's, Doylestown in Seminary days; ord. Min. of Pa., 1869; pastor, Palmyra parish, Pa., 1869-71. d. 1874.

CHARLES W. JEFFERIS—(A)

b. West Chester, Pa., September 12th, 1864; s. Jacob B. and Adaline Breckenridge Jefferis; Muhlenberg Col., 1886 and A. M. in 1889; Phila. Sem., 1889; ord. Min. Pa., 1889; pastor, Emmanuel, Allegheny, Pa., 1889; Holy Trinity, Chester, Pa., 1889-91; St. Peter's North Wales, Pa. 1891-99; Church of the Resurrection, Brooklyn, N. Y., 1900-03; Holy Trinity, Jamestown N. Y. 1903-06; St. Paul's, Doylestown, Pa., 1906-20; Zion's, Marietta, Pa., 1921-25; St. John's, Pen Argyl, Pa., 1925. m. 1st Carrie V. Davidson 1891, and 2nd Katherine N. Weikel; children—Ernest Keever, Paul, and Eleanor.

CORNELIUS L. KEEDY, M. D.—(D, p. 419)

b. Rohrersville, Md., March 28th, 1834; s. Daniel and Sophia Keedy; Gettysburg Col., 1857; also M. D., but source unknown; lic. East Pa., 1859, and ord. by same 1862; pastor, Johnstown, Pa., 1857-61; St. Peter's, Riegelsville and Upper Tinicum, Bucks Co., Pa., 1861-62; Barren Hill, Pa. 1862-65; Centerville Pa., 1869-71; Waynesboro, Pa., 1871-75; Prin. Hagerstown Female Sem., several years after 1875; practiced medicine for seven years. m. Elizabeth W. Marbourg, May 1st, 1860; d. March 25th, 1911.

WILLIAM B. KEMMERER—(I; N; and R)

Data unfortunately not fully available concerning this man who served a very large territory. Prepared under John Hecht, and began his labors in Old Williams by 1826; pastor at Richlandtown parish, Pa., 1826-60; Hilltown parish, Pa., 1826-59; served Keller's parish, Pa., 1842-60, and Ridge Road (Almont) 30 years; founded Leidy's Pennsburg and Zion Hill. Summary of pastoral acts: 3605 baptisms, 3290 confirmations, communicants 31,915, 2400 burials, and 1600 marriages (according the Rev. Preston A. Laury). Most of the time (1835-60) reported 6-7 congregations, 4-5 schools, in 1857-58, last year reported shows 1389 communicants. Died at Richlandtown, August 5th, 1860, when 10 pastors assisted the Rev. Joshua Yeager in the services, attended by large gathering.

RUFUS E. KERN—(A)

b. Red Hill, Pa., November 22nd, 1886; s. Milton M. and Annie H. Erb Kern; Prep. East Greenville High, 1903 and Perkiomen School, 1905; Muhlenberg Col., 1909; Phila. Sem., 1912; ord. Min. of Pa., 1912; pastor, Marion, Va., 1912-14; St. Bartholomew's, Trenton, N. J., 1914-16 Keller's parish (St. Matthew's, St. Paul's and Zion's) Pa., 1916-22; St. John's, Hamburg, Pa., 1922-; Instr. German and Ethics, Marion Col., Marion, Va., 1912-14; m. Florence May Haring, 1912; children—Virginia May, Rufus E., Charles Milton, Anna Elizabeth. Address: Hamburg, Pa. mem. Synodical Conf., committee.

ELMER S. KIDD—(A)

b. Bath, Pa., May 29th, 1893; s. John and Anna M. Kidd; Muhlenberg Col., 1914; Phila. Sem., 1917; ord. Min. Pa., 1917 pastor, Ridge Valley parish (St. John's, Argus and Jerusalem, Almont), Pa., 1917-30 Unionville parish, Allentown Conf., 1930-. m. Helen R. Siegfried, 1917; children, Elizabeth June and Paul John. Address: Allentown Pa.

ROBERT F. KINGSLEY—(R; and U, 1875)

Preached at Catawissa, 1872-73 (cf Rev. J. W. Shannon). Later at Chalfont, Pa., where deposed (Minutes of East. Pa., 1875 p. 6).

HENRY M. KISTLER—(A)

b. Pennsburg, Pa., October 5th, 1905; s. the Rev. William U. and Emily Esther Miller Kistler; Pennsburg High, 1921; Perkiomen School, 1923; Muhlenberg Col., 1927; Phila. Sem., 1930; ord. Min. Pa., 1930 being associate pastor of Pennsburg parish. m. Lena Kathryn Stauffer, Spinnerstown, June 14th, 1934. Address: Pennsburg, Pa.

REUBEN B. KISTLER—(Aa; I; N; and Q, p. 61)

b. March 9th, 1838, Lynn Twp., Lehigh Co., Pa.; s. David and Mary Bennyhoff Kistler; after serious illness parents sent him to school; sent to Gettysburg in 1863, but invasion interfered and continued education privately at Allentown, under Pastors S. K. Brobst, Wm. Rath and Derr; ord. but taught school at Easton until called to the Keller's parish, Pa., 1866-70; Cherryville parish, Pa., 1870-76 until his death. Burial at Stone Church, September 3rd, 1876, in charge of the Rev. Wm. Rath and officers of 2nd District Conference.

WILLIAM U. KISTLER—(A; and C, p. 165)

b. near Lynnvile, Lehigh Co., Pa., February 10th, 1869; s. William S. and Maria Grim Kistler; Muhlenberg Col., 1894; Phila. Sem., 1897; ord. Min. Pa., 1897; pastor, Amityville parish, Berks Co., Pa., 1897-1904; Pennsburg parish (including St. John's, Spinnerstown, and Zion Hill since 1930), Pa., 1904-m. Emily E. Miller, Robesonia, Pa., January 14th, 1903; children, (the Rev.) Henry, William Stephen, Mary Naomi and E. Fern; Prin. of Red Hill, 1918-19; Sec. of Conf., 1915-16; Pres. of Conf. 1929-30. mem. Phila. Botanical Club, Penna-German Society, Montg. Co., Historical Soc., Pennsburg-East Greenville Rotary; co-author, "Ferns of the Perkiomen Region." Address: Pennsburg, Pa.

DAVID T. KOSER, D. D.—(D, p. 446)

b. near Shippensburg, Pa., March 7th, 1845; s. Jacob and Mary Dear-dorff Koser; Stud. Susq. Univ., and Gettysburg Col., from which graduated 1874, received D. D. in 1923; ord. Al. Syn., 1874; pastor, Addison, Pa., 1874-77; St. Peter's, Riegelsville and Upper Tinicum, Pa., 1878-88; Arendtsville, Pa., 1888-1924, when retired; m. 1st Rachel Araminta Gelwicks, June 30th, 1874; children, John G. and L. Grace; m. 2nd Sarah E. Little Peters, July 30th, 1889.

JOHN P. F. KRAMER (Cramer)—(I; K, p. 592; and M)

An independent of Synod most of the time (1801-19), despite repeated requests; served at Springfield and Nockamixon, 1801-03; also Saucon, Zionsville, Salisbury, etc. (1798-1803?); Lykens Valley, 1805; Hummelstown and Shoops, 1807-08; Maytown, 1805-12.

MILTON J. KUEHNER—(Aa; C, p. 133; I; N; and R)

b. Ballietsville, Lehigh Co., Pa., January 1st, 1865; s. John R. and Carolina Dorwald Kuehner; Muhlenberg Col., 1887; Phila. Sem., 1890; ord. Min. Pa., 1890; pastor, Jordan, Pa., 1890-91 Stettlersville, Pa., 1891-96; Hilltown parish (St. Peter's, St. Andrew's and beginning Grace, Hatfield), Pa., 1896-1903. Dropped from Roll of Synod. d. at Allentown 1932 when survived by widow, Louisa German Kuehner and two sons (M. E. Kuehner, veterinarian, Stony Run, Pa., and H. M. Kuehner, M. D., Phila.) Interment in Grandview, Allentown. Services in charge of the Rev. Wesley Wenner, Jordan parish.

J. WILLIAM KURTZ—(G, p. 8; I; K, p. 369; O, p. 379; W, p. 41)

Came to America at request of older Kurtz, Tulpehocken, 1754, and was Muhlenberg assistant at Keller's (Tohickon, H. N., 11 p. 254,) 1758-60; ord. in 1761 when he became assistant to his brother, 1763-64; New Holland, etc., Pa., 1764-79; Lebanon and vicinity, Pa., 1779-94; Jonestown (Swatara) etc., Pa., 1794-99 when died and was buried there.

ELBERT E. LANDIS—(A; and T, 1935)

b. Plumstead Twp., near St. Luke's, Dublin, Pa., of which a son, October 26th, 1886; s. William R. and Ella Amanda Campbell Landis; Muhlenberg Col., 1910; Phila. Sem., 1913; Grad. work of Univ. of Pa., 1911-12; ord. Min. Pa., 1913; pastor, Redeemer and Ascension churches, Lancaster, Pa., 1913-14; Leesport parish, Pa., 1914-25; Richlandtown parish (Christ's and St. John's), Pa., 1925-34. m. Henrietta K. Moyer, 1913 who presided him in death, in February, 1934; children—Olive, Oliver, William, Henrietta, Ellen and Elbert. d. July 6th, 1934. Services for both Mrs. and Pastor Landis held in the new Richlandtown church, respectively, and interment made in family plot at Dublin, Pa.

PRESTON A. LAURY, D. D.—(A)

b. Hellertown, Pa., December 28th, 1865; s. William and Elizabeth Laury; Muhlenberg Col., 1889, A. M. 1892, and D. D., in 1915; Phila. Sem. 1892; ord. Min. Pa., 1892; Grad. work with A. M., at Univ. of Pa., 1910; Univ. of Leipsic, 1910-11; Lutheran Theo. Sem., Chicago with S. T. B., 1897; Research Work at British Museum, Louvre, Constantinople, Jerusalem and Jericho while traveling in 1911; pastor Marietta, Pa., 1892-99; Trinity, Perkasie (Jerusalem, Almont to 1907), Pa., 1899-1914; Pres. and Dean of Waterloo Sem., Ontario, Canada, 1914-18 when organized Waterloo Col., 1915; Chaplain of N. L. C. for Hospitals in New York City, 1918-19; pastor, St. Matthew's, Bethlehem, Pa., 1919-. Pres. of Norristown Conf., 1906-07 and of the Allentown Conf., 1922-23; Sec. of Exam. Com., of Synod, 1921-26; mem. of numerous Ministerial and Historical Associations, including Northampton Co., His., Soc., Sons of Revolution, Genealogical Soc. of Pa.; author and editor, "History of Lutheran Missions" (1899 and 1905), "Scotch-Irish of Northampton Co.," 1926, and "History of Allentown Conference," 1926; contr. to The Lutheran, Lutheran Church Review, etc. m. Carrie Weber, 1893; children—Wm. Harold, Elizabeth Weber, Joseph Ellis, Cranston Winfred and Robert Michael. Address: 243 E. Garrison St., Bethlehem, Pa.

GEORGE M. LAZARUS—(Aa; and C, p. 66)

b. near Bethlehem, Pa., May 26th, 1839; s. George and Elizabeth Miller Lazarus; drafted in Civil War, graduated from Phila. Sem., 1867; ord. Min. Pa., 1867; pastor, Keller's parish (St. Matthew's, St. Paul's and St. John's) 1867-74, when supplied Dublin-Doylestown-Chalfont and organized Education work in Quakertown. m. Amanda C. Deck, 1860; children—(the Rev.) Jacob W., Dr. George F, and (the Rev.) Luther D.; d. January 31st, 1874. Large attendance, many pastors sharing in services; interment at Allentown, Pa.

JOHN W. LIZEL—(B; and J, p. 344)

An independent who served at Tohickon and Tinicum, also other congregations of Old Goshenhoppen parish. Came from Nuremberg, Germany.

ROBERT B. LYNCH—(C, p. 124; G, p. 90; and I)

b. Pennsburg, Pa., November 28th, 1860; s. Thomas J. and Maria Long Lynch; Muhlenberg Col., 1885; Phila. Sem., 1888; ord., Min. Pa., 1888; pastor, Lower Tinicum parish (Christ's and St. Luke's), Pa., 1888-1903; Kutztown-Moselem parish, Pa., 1903-33; mem. of numerous Synodical and Conference committees; Sec. of Norristown Conf., 1898-1900; Pres. of Reading Conf., 1921-22; m. 1st Maggie Ueber Jones; children—two sons and two daughters; m. 2nd Anna S. Humbert, 1913; Retired in 1933. Address 2619 Lavin Court, Troy, N. Y.

WILLIAM J. MANN, D. D., LL. D.,—(C, p. 35)

Professor at the Philadelphia Seminary who supplied at St. Paul's, Doylestown, at the time of the laying of the corner stone. For biography see C, p. 35.

JOHN W. MATTERN—(Aa; C. p. 94; and N)

b. Allentown, Pa., December 30th, 1847; s. William and Elizabeth Eckert Mattern; Capital Univ., 1875; Phila. Sem., 1878; ord. Min. Pa., 1878; pastor, Grace, Phillipsburg, N. J., 1878-82; St. John's, Stroudsburg, Pa., 1882-90; Zion's, Jonestown, Pa., 1890-1902; St. Joseph's, Allentown, Pa., 1902-15; Christ, Freemansburg, Pa., 1915-18; supplied Zion's, Zion Hill, 1929. Also did supply work not indicated; Prin. of Stroudsburg High, 1883-84; m. Blanche Weiner; five children. d. in Allentown, Pa., where interment was made, April 24th, 1930.

JACOB E. MAURER—(Aa; and R)

b. Somerset Co., Pa., October 27th, 1854; s. Jeremiah and Susannah Maurer; Gettysburg Col., 1880; Gettysburg Sem., 1883; lic Al. Syn., 1882; ord. Kan. Syn. 1883 pastor Lawrence Kan., 1883-84; Hardy, Neb., 1885-90; Washington, Kan., 1890-91; Grace, Butler, Pa., 1891-92; Missionary Supt., Pgh. Syn., 1893-95; pastor, Boonsboro, Md., 1895-1903; Lititz, Pa., 1903-09; Mt. Carroll, Ill., 1909-11; Minerva, O., 1911-14; Lovettsville, Va., 1914-18; Stoyestown, Pa., 1918-22; Mt. Holy Springs Pa., 1922-24; Bloersville, Pa., 1926-28; St. James', Chalfont, Pa., 1929-1930; Boonsboro, Md., 1930, etc., where d. August, 1934. m. 1st Annie Hester Harris, 1885; children—Margaret, Ruth, Mary, Theodore; m. 2nd Alice Stormfeltz, 1909, and m. 3rd May Weaver, 1929.

JOSEPH W. MAYNE—(Aa; C. p. 110; I. p. 44 and 108ff; and N)

b. Trenton, N. J., October 15th, 1858; s. Joseph M. and Levina Leiser Mayne; Muhlenberg Col., 1881; Phila. Sem., 1884; ord. Min. Pa., 1884; pastor, Lower Tincum parish (Christ's and St. Luke's) Pa., 1884-88, when resided at Dublin; St. Paul's, Catasauqua, Pa., 1888-92; Christ's, Easton, Pa., 1892-97; withdrew from Ministry, 1901; Instr. Academic Dept., Muhlenberg Col., 1879-80; mem. of Pa., House of Representatives. d. Allentown, April 30th, 1921.

JOHN McCRON, D. D.—(D, p. 380; and E, p. 495)

b. Manchester, England, October 23rd, 1807; came to America, 1831 and taught at Mechanicsburg, Pa.; M. E. preacher in 1838; lic. W. Pa., Syn. 1839 and ord. by same 1840; pastor, 1st Lutheran, Pittsburg, Pa., 1839-42; Lancaster, O., 1842-43; Pikeland parish, Pa., 1843-47; St. James', Phillipsburg, N. J., when interested in Riegelsville, Pa., 1847-51; Norristown, Pa., 1851-52; Rhinebeck, N. Y., 1852-54; Middleton, Md., 1854-55; Monument St. Church, Baltimore, Md., 1855-60; Lexington St. Church, Baltimore, Md., 1860-73; Bloomsburg, Pa., 1875-78; Pottsville Pa., 1878-80; Lutherbaum, Phila., Pa., 1880-81; Prin. of Hagersville Female Sem., 1873-75; m. 1st Martha Morse; child—Jennie, and 2nd, Martha Bailey. d. April 26th, 1881.

OLIVER H. MELCHIOR—(Aa; B; and R)

b. Bedminster Twp., Bucks Co., Pa., s. Tobias and Susanna Melchior; early education at Doylestown and Lafayette Col., 1872-74; Gettysburg Col., 1876; Gettysburg Sem., 1879; ord. East Pa., 1879; pastor, Springfield parish (Durham, Springfield, Springfield, and Nockamixon for a time), Pa., 1879-1928; well beloved by the people as shown by expressions on Anniversary services and at time of death; pastoral acts were 2715 baptisms, 829 weddings and 1739 funerals. m. 1880, a daughter of David and Sarah Montfort, Gettysburg; children—(Prof.) Monfort, (Prof.) William, Charles, and Mary (Mrs. Floyd Rau). d. 1928 and rests at Durham.

JOHN N. MENSCH—(I, p. 108ff; L. p. 596; and S)

b. Springfield Twp., Bucks Co., 1781; s. Abraham Mensch; admitted into Synod, 1804; served large Kintnersville parish (Springfield-Nockamixon-Keller's-Tincum and Durham), Pa., 1803-23 when resigned due to health. m. Maria Smith. Moved to Cecil, Co., Md., but in spring of 1834 located at Winfield, Pa., selling his farm in 1848 to the Union Furnace. d. 1854 and both he and wife buried at Lewisburg; there were fifteen children. Cf. Records of Pa. Genealogical Society.

CHARLES P. MILLER—(Aa; B; and G, p. 56)

b. Baltimore, Md., October 26th, 1805; s. of an immigrant schoolmaster from Wittenburg, Germany, schoolmaster and organist at Phila., Pa.; lic. about 1827; serving at Belmont to 1830; Turbotville parish, Pa., 1831-35; Warwick, Lancaster Co., Pa., 1836-37; Brickersville, Pa., 1838-42; Kintnersville parish (Springfield, Nockamixon, Durham, Keller's and Tinicum) Pa., 1842-65, while residing at Bucksville, Pa.; Retired 1866, moving to Kintnersville, in 1868 to Upper Black Eddy, and in 1871, to Holland, N. J.; d. Milford, N. J., 1880 and is buried at Nockamixon, beside the son lost in the War; Organized Applebachsville, 1855; was outspoken against Slavery, causing trouble at Nockamixon. m. Mary Graff, Phila., Pa.; children—Theodore, Margaret, Henry (killed at Gettysburg), Susan, Annie, Sarah, Gustavus Adolphus, Luther, Mary, Kathryn and (Rev) Albert. In the earlier articles, thru some oversight the name Clinton P. Miller was used for Charles P. Miller.

CURTIS A. MILLER—(A)

b. Gratz, Pa., February 26th, 1883; s. Emanuel and Caroline Klinger Miller; Muhlenberg Col., 1910; Phila. Sem., 1913; ord., Min. Pa., 1913; pastor, Washingtonville, Pa., 1913-19; Hilltown parish (St. Peter's and St. Andrew's) Pa., 1919-27; St. Peter's, Allentown, Pa., 1927. m. Hannah Miriam Hepler, 1912; children—Lucille and Curtis Albert. Sec. of Norristown Conf., 1926.

EDWIN L. MILLER—(A:Aa; and Q)

b. June 7th, 1861 in Cambridge, Ohio; both parents died when young so he was reared by the Rev. Isaac Roeller, Kutztown, Pa.; Muhlenberg Col., 1882; Phila. Sem., 1885; ord., Min. Pa., 1885; pastor, St. Paul's, Doylestown, Pa., 1885-88; Trinity, Scranton, Pa., 1888-97; St. Mark's, S. Bethlehem, Pa., 1897-98; St. Mark's, Williamsport, Pa., 1898-1903; St. Mark's, Boston, Mass., 1903-34. d. December 14th, 1934. m. Miss Kauffman, Kutztown, Pa., 1885. Was active in missions in Scranton and benevolent work in Boston. Interment in Reading, Pa.

FREDERICK J. MILLER, V. D. M.,—(G, p. 10; O, p. 119; and N, p. 162)

Evidently the same man in Bucks Co. (Nockamixon and Tinicum) of whom Early says, "very little is known." Possibly ordained by the independent Schumacher, whom he seems to have succeeded at Frieden's, Albany Twp., Berks Co., after his name disappeared at Tinicum in 1774. The Rev. Miller, of Early's Record, is supposed to have died August, 1827 and was buried at St. Paul's, Windsor Twp., Berks Co., Pa.

HENRY S. MILLER—(E, p. 516; G, p. 55; I; and N)

b. near Allentown, October 30th, 1801; s. Peter and —Seipel Miller; prepared under Hecht, Easton; lic. Min. Pa., 1823; ord. by same in 1829; pastor, Kintnersville parish (Springfield, Nockamixon, Keller's, Tinicum, Durham), Pa., 1823-38; Trappe parish, Pa., 1838-52; including Pottstown, Zion's, Chester Co., and Norristown; Lebanon and vicinity, Pa., 1854-63; Geigertown, Pa., 1864; Zion's, Chester Co., Pa., 1864-72; Phoenixville, Pa., 1872-75. m. 1st Camilla Clemens 1823; children—Wm. Henry, (Rev.) J. Clemens, Mary Matilda (Mrs. Nathan Yeager), Camilla Emma (Mrs. J. H. Fahs); m. 2nd Eliza Davis, Easton, 1854. d. Phoenixville, August 29th, 1887, interred at Norristown.

JACOB MILLER, D. D.—(E, p. 521; G, p. 56; and I)

b. December 11th, 1788, in New Goshenhoppen, Montg. Co., Pa.; s. John J. and Hannah Miller; prepared under F. Wm. Geissenhainer, Sr., whom he succeeded at New Goshenhoppen, 1808, also New Hanover and Boyers, which included Hill Church; came to Reading, etc., Pa., 1829, where died May 16th, 1850. D. D. from Univ. of Pa., 1838; m. Anna Mary Geissenhainer, 1813; children, 3 sons deceased before they came to Ministry, and one daughter (Mrs. John Endlich).

RAYMOND C. MILLER, S. T. M.—(A)

b. Allentown, Pa., July 17th, 1897; s. Clinton and Lillie Moser Miller; Allentown Prep., 1919; Muhlenberg Col., 1922; M. A. Gettysburg Col., 1924 and Gettysburg Sem.; B. D., Yale Divinity, 1925; Th. M., Princeton Sem., Princeton, N. J., in 1929; Candidate for Doctorate in Temple Univ., Phila. Sem., Graduate, 1932-34; lic. East Pa., 1924; pastor, St. Peter's, Riegelsville and Raubsville, Pa., 1925-31; Lyons-Bernville parish, Pa., 1931-; Treas. of Easton Conference for 3 terms, delegate to U. L. C.; Sec. of Lebanon Conf.; Pres. of Lutheran Pastoral Ass., of eastern Berks. m. Grace S. Stermer, 1925; child—Raymond John. Address: Lyon Station, Pa.

ELIJAH S. MORELL—(R; and U)

b. 1838; served in Methodist Epic. Church, joining Lutheran Church when at Chalfont, 1883-88; ord. 1885, when took charge of St. James', Chalfont; next at Norwood which he founded 1888, serving to 1896; pastor, Calvary, Phila., 1896-99. Rt. at Norwood. d. September 18th, 1908.

FREDERICK A. C. MUHLENBERG—(G, p. 12; and R)

b. Trappe, Pa., January 2nd, 1750; s. Rev. Henry Melchior and Anna Mary Weiser Muhlenberg; Educ. at Halle, returning to America, 1770, when assisted father in many vacancies, etc., especially in New Hanover, New Goshenhoppen, Reading, etc., by 1776-. Elected to Continental Congress in 1779 when ministry ceased and activities became civic. Tombstone at Lancaster reports he died June 5th, 1801.

HENRY M. MUHLENBERG, D. D.—(B; G, p. 11; and T)

Numerous sketches and biographies of this Patriarch extant, only facts noted here in briefest form. b. September 6th, 1711, Elmbeck, Hanover, Germany; s. Nicholas Melchior and Anna Mary Kleinschmidt Muhlenberg; Goettingen Univ., and Halle; ord. 1741, sent to America by Francke after which organizer of Lutheranism from Ga., to N. S.; m. Anna Mary Weiser, April 30th, 1745; children, John Peter (famous General), Frederick Augustus (Preacher and Legislator) and G. Henry Ernest (pastor at Lancaster, etc.); Univ. of Pa., conferred D. D. in 1784. d. October 7th, 1787 and rests at Trappe, Pa.

LINDEN F. M. MYERS—(A; and D. p. 515)

b. Frederick Co., Md., February 18th, 1866; s. Francis M. and Margaret Minor Myers; Gettysburg Col., 1892; Gettysburg Sem., 1896; lic. Md. Syn., 1895 and ord. by same 1896; pastor, Frederick, Md., 1896-1900; Chester Springs, Pa., 1900-01; St. Andrew's, Phila., Pa., 1900-08; Coatesville, Pa., 1908-11; Ambler, Pa., and St. James', Chalfont, Pa., 1911-13; Darby, Pa., 1913-18; Glen Rock, Pa., 1918--. m. Blanche Marie Bohn, June 30th, 1909; children, Lyndon B., Francis B., Marian, M., and Margaret E. Address: Glen Rock, Pa.

R. HENRY NEIKIRK—(A)

b. Williamsport, Md., January 2nd, 1905; s. Stanley O. and Lela Renner Neikirk; Educ. Williamsport High and Washington Co., High, Hagerstown, Md.; Gettysburg Col., 1928; Gettysburg Sem., 1931; ord., Md., Syn., 1931, transferred to East Pa., in 1931; pastor, St. Peter's, Riegelsville and St. Paul's, Raubsville, 1931-. m. Katherine Mitchell Slobig; child—Robert Henry Jr.; Post Grad. work at Phila. Sem., 1931-. Address: Riegelsville, Pa.

WARREN NICKEL—(C, p. 166; I; and R)

b. Ferndale, Pa., January 12th, 1874; s. William and Regina Binder Nickel; Gettysburg Col., 1893; Muhlenberg Col., 1894; Phila. Sem., 1897; ord. Min. of Pa., 1897; pastor, Keller's Parish (including Zion's from 1899), Pa., 1897-1908; Emmanuel's, Souderton, 1908-1925; m. Mabel Alice Huttel, 1902; children—Ruth, Miriam, Lois Esther and Regina Sue. Sec. of Conf., 1902-04; Pres. of Conf., 1914-16. d. November 2nd, 1925 and rests at Leidy's Church.

PETER F. NIEMEYER—(G, p. 20; and K, p. 373)

An independent Swede, native of Wismar, Sweden, landed at Phila., Pa., 1752 (Cf. Bucks Historical Soc., Vol. VI p. 373) served St. Paul's, Red Hill, etc., 1764-71; possibly Reading, 1771-74; Keller's, 1774-83, when also at Indianfield; Christ, Trumbauersville, 1771-92; It is possible the Frank Niemeyer, Hamilton Church, 1790-1803 (Cf. Hayes History of East Pa.) was same man, if so, died 1815 and lies at Plainfield Church.

JEREMIAH F. OHL, Mus. D., D. D.—(A)

b. Cherryville, Pa., June 26th, 1850; s. Milton and Mary Elizabeth Schick Ohl; Prep Work at Mercersburg; Muhlenberg Col., with A. M. 1871; Phila. Sem., 1874 when ord. by Min. Pa.; Mus. D. by Muhlenberg Col., 1893; D. D., by Wittenberg Col., 1921; pastor, Quakertown-Keller's, Pa., 1874-93; organizer and 1st director Motherhouse, Milwaukee, Wis., 1893-98; Instr. Chicago Sem., 1893-98; City Missionary, Phila., Pa., 1899-, being Supt., 1903-. Active in Musical, Architectural, Educational and Missionary Work of Synod and U. L. C., serving on many committees; mem. Pa.-German Society. Cf. p. 81 Phila. Sem., Biographical Record. Address: 826 S. St. Bernard St., Philadelphia, Pa.

ELMER E. PARSONS—(D, p. 516)

b. Lewistown, Pa., August 28th, 1864; s. George and Mary Ready Parsons; Gettysburg Col., 1893; Gettysburg Sem., 1896; lic. Al. Syn., 1895; ord. by same 1896; pastor, St. Clairsville, Pa., 1896-1902; Mechanicsburg, Pa., 1902-08; Camden, N. J., 1908-13; Glenside, Pa., 1913-19; supplied at Bristol, 1919-20; Oreland, Pa., 1919-. Residence Glenside, Pa. m. Rosa Nell Whitaker, 1898; child—Virginia W.

HOWARD S. PAULES—(Aa; and C, p. 218)

b. Slatedale, Pa., February 16th, 1884; s. Francis and Emma Paules; Muhlenberg Col., 1908; Phila. Sem., 1911; ord. Min. Pa., 1911; pastor, Hilltown parish (St. Peter's and St. Andrew's), Pa., 1911-18; Trinity, Lansdale, Pa., 1918-26; Treasurer of Min. Pa., December 8th, 1925-28. d. September 11th, 1928; interment at Lansdale where family still resides; Pres. of Conf. 1926; m. Martha A. Swartwood, 1911; children—Floyd Amos, Francis Samuel (both at Muhlenberg) and Katherine.

ENGLEBERT PEIXOTO—(Aa; B; and T)

b. June 1802, evidently of Spanish or Austrian parentage; ord. August 27th, 1827; a Lutheran when arrived at New York, 1832; m. Theresia Fiall, 1832, before coming to Phila., Pa.; elected associate pastor at Zion's-St. Michael's, serving 1833-37; Minutes of 1837-39 not accessible; but in 1840 registered from "Blockhouse" Tioga Co., Pa.; pastor of Old Goshenhoppen parish, Pa., (Old Goshenhoppen, Indianfield and Tohickon, with parsonage at Tylersport), 1841-64; Political trouble during the War, caused his resignation (Minutes of Synod, 1864, p. 8) when Synod suggested Phoenixville and Norristown; but his address continued Trappe, Pa., until at Manayunk (Bethany, Roxboro), 1867-71. d. September 10th, 1871, buried aside of the wife, at Bethany, Roxboro. Of their eleven children, two are still living, being ninety years.

PHILIP H. RAPP—(I; J, p. 345ff; and N)

s. Rev. Godfrey Rapp, Sulz, near Strassburg; came to Pa., 1750, when came under influence of Andreae and therefore was an independent; Andreae sent him to Macungie (1750-51) (Cf. Allentown Conf. History, p. 171f), New York (1751-53); served Germantown, 1753-62; Tohickon, Pa., 1765-72, when evidently also serving at Nockamixon and Trumbauersville; his son was confirmed at Tinicum in 1774 (Tinicum Record 1, p. 14); his residence where buried close by original Nockamixon Church.

LUCAS RAUSS—(G; I; K, p. 364; and W, p. 37)

b. October 18th, 1724 at Marienburg, near Cronstadt, Austria; father and grandfathers on both sides of the Clergy; tho an orphan at 10 years,

received some Univ. education and came to America in 1749, when he became Muhlenberg assistant; at Keller's, 1851-53, serving Old Goshenhoppen until 1758; then at York, as an independent and practicing medicine. Kidd's, Lutherans in Berks Co., p. 379, reports him at Hill Church 1752. m. Anna Sophia Gemlings, 1753. d. July 11th, 1788; buried at York.

JOHN (C. or K.) REBENACK—(B; I; and L, p. 597)

German ordained man recognized by Synod in 1804, merely as a friend when present from Bender's Church, Adams Co., Pa.; pastor at Center Square and North Wales, (filiae of Germantown) and organized Hilltown, serving 1805-10; at Scheppardtown and Martinsburg, Va., by 1810, from which later place attended Synod, 1816, when received into Synod; 1819 present from Huntingdon, Somerset Co., Pa. By 1821 he was on committees. Attendance at Synod after that were irregular and congregations reported changed.

DANIEL H. REITER—(Aa; B; I; and R)

b. Upper Hanover Twp., Pa., December 22nd, 1853; s. Daniel and Edith Weidner Reiter; Muhlenberg Col., 1878; Phila. Sem., 1881; ord. Min. Pa.; pastor, Richlandtown parish (Richlandtown, Trumbauersville, 1883, Leidy's to 1905, Trinity, 1890-1911, Zion Hill, 1881-89), Pa., 1881-1925. m. Emma C. Gross, 1883; children—(Rev.) Frederick Adolphus, Daniel Winifried, and Ernest Jacob; Pres. of Conf., 1896-98; Treas. of Conf., 1894-96 and 1906-25. d. January 7th, 1925, and rests at Richlandtown.

JOSIAH S. RENNINGER—(D, p. 426; I; and N)

b. Falkner Swamp, New Hanover, Pa., March 7th, 1838; s. Peter and Anna Maria Stauffer Renninger; Gettysburg Sem., 1862; lic. Al. Syn., 1862; ord. Min. Pa., 1864; pastor, Derry, Pa., 1862-63; Ringtown, Pa., 1863-67; Schnecksville, Pa., 1867-88; St. Luke's, Allentown, 1888-98, supplying Zion's, Zion Hill, Pa., 1893-?; St. John's, Berryburg, Pa., 1899-1909; Northampton Heights and Edgeboro, Pa., 1910-19; m. Mattie M. Kull, September 29th, 1864; children—Placidus M., Mrs. John Klinger, and Daisie; d. March 7th, 1919. According to the Allentown Conf. History, supplied at numerous places in 1867-88 period; according to Wilkes Barre Conf. History, supplied at Kunkletown and Kresgeville in 1889.

BERNARD REPASS—(A)

b. Salem, Va., June 26th, 1876; s. the Rev. Stephen A. and Frances Hancock Repass; Muhlenberg Col., 1898; Phila. Sem., 1901; ord. Min. Pa., 1901; pastor, Emlenton, St. Petersburg, Fla., 1901-04; St. Mark's, Lancaster, Pa., 1905-06; St. Peter's, W. Pikeland, Chester Co., Pa., 1908-13; St. Barnabas, Charlestown, and St. Luke's, Summerville, S. C., 1913-15; St. Paul's, Scranton, Pa., 1916-20; St. Paul's, Doylestown, Pa., 1920-. m. Lena G. Roth, 1910. Address: Doylestown, Pa.

HENRY S. RHOADS, B. D.—(A)

b. Somerset, Pa., April 6th, 1871; s. William M. and Susan Gumbert Rhoads; Calif. State Normal, 1894; Gettysburg Col., 1901; B. D. Gettysburg Sem., 1904; lic. Al. Syn., 1903; ord., N. Y. and N. J. Syn., 1904; pastor, Trinity, Newark, N. J., 1904-07; Moxham, Johnstown, Pa., 1907-16; First Lutheran Leipsic, O., 1919-22; Zion, Lebanon, Pa., 1922-29; Springfield parish (Durham, Springfield and Springtown), Pa., 1929-. m. Sudie E. Seacrest, 1904; son, Paul; address: Hellertown, Pa.

HERBERT F. RICHARDS—(A)

b. Phila., Pa., April 9th, 1874; s. the Rev. Dr. Frank and Caroline Lydia Richards; reared in Ohio where father had pastorate; Gettysburg Col., 1895; Phila. Sem., 1899; Grad. Work at Univ. of Pa.; ord. Min. Pa., 1899; Missionary, Porto Rico, 1899-1905; pastor, South Langhorne, Pa., 1905-07; Laurel-Fulton parish (of Joint Synod of Ohio) Md., 1907-11; Supt. of Colored Missions, Baltimore, Md., 1911-. Correspondences in 1935 were from Baltimore, Md., and Montgomery, Ala.

PETER M. RIGHTMYER—(Aa; D, p. 389; and R)

b. near West Camp, N. Y., June 2nd, 1818; Union Col., Schnectady, N. Y., 1840; Educ. at Hartwick and Gettysburg Seminaries; lic. Al. Syn., 1843, ord. by same 1844; pastor, Johnstown, Pa., 1843-46; Bedford, Pa., 1846-47; Williamsburg, Pa., 1847-54; Water Street Pa., 1854-56; Port Royal, Pa., 1856-62; St. John's, Center Square, St. Peter's, North Wales, and St. James', Chalfont, for part of the time, 1862-68; Troy N. Y., 1868-71; West Camp, N. Y., 1871-73; Cohansey (Friesburg or Elmer), N. J., 1873-79, where he rests; served Tallman, N. Y., but date not given; also engaged in numerous missions during pastorate; m. Margaret Ann Schmucker, dau. of the Rev. J. G. Schmucker, D. D., April 23rd, 1844; children—Anne (Mrs. Abel K. Shearer), Mary (Mrs. Lasher), Florence (Mrs. Emerick), and Sarah; d. June 23rd, 1893.

FRANK C. RITCHIE—(A)

b. Philadelphia, Pa., March 29th, 1869; s. Joseph S. and Mary Little Ritchie; Educ., College Business Ethics and Commercial Law, Northfield Conferences, Oscalusa (Iowa), Temple Univ., (Phila.); ord. 1909 by Congregational Church; in business 45 years; served Churches in Bucks, Montgomery and Phila., Counties, including Methodist at Bethayers, Pa., Second Dutch Reformed, Phila., Pa.; and supplied 15 years at St. James', Chalfont, Pa.; m. Helen L. Liming, October 9th, 1901; children, two daughters and a son. Address: 329 E Hotter St., Phila., Pa.

IRWIN B. RITTER—(C, p. 149; I: N: and R)

b. Breinigsville, Pa., July 30th, 1867; s. Dr. Nathaniel and Anna Louisa Bean Ritter; Muhlenberg Col., 1890; Phila., Sem., 1893; ord. Min. Pa., 1893; pastor, Pine Valley parish, Pa., 1893-94; Zionsville parish (Cf. Allentown Conf. History, pp. 68, 111, 113, 115, 117, 175 and Jubilee Volume p. 288, including Zion Hill, Bucks Co.), Pa., 1894-1906; Schoenersville-Rittersville (Cf. Allentown Conf. History p. 340), Pa., 1906-16; m. Martha M. Leopold, 1893; child—Miriam Corinne (Mrs. James Bossard); Dir. Emaus Nat. Bank; Pres. of Allentown Conf., 1914-16; d. Allentown, Pa., May 7th, 1916. Cf. Schoenersville Union Church History, p. 46.

NORMAN Y. RITTER—(A)

b. Boyertown, Pa., December 6th, 1882; s. Calvin and Canadance Yergey Ritter; Muhlenberg Col., 1904; Phila. Sem., 1907; ord. Min. Pa., 1907; pastor, Church of Redeemer (Eden) Southampton, Pa., 1907-09; Keller's parish (St. Matthew's, St. Paul's and Zion's), Pa., 1909-15; Trinity, Perkasio, Pa., 1915-. mem. numerous committees and Bds. of Synod and Conference; Sec. of Conf., 1912-14; Pres. of Conf., 1916-18; m. Bessie R. Romich, 1908; children—Ruth Helena (Mrs. Willard Baum), and Miriam Esther (Mrs. (Dr.) Alfred James); address: Perkasio, Pa.

CONRAD ROELLER—(Aa; B; J. p. 351; and L, p. 597)

b. Germany; Educ. Erlagen Univ.; came to Pa., 1770; possible Muhlenberg assistant at Phila., and Lebanon, Pa., 1770-72; pastor, Old Goshenhoppen parish (beginning at Tohickon in 1774), Pa., 1772-99, at Red Hill, 1771-75; and at Falckner Swamp, 1780-82 (Cf. Jubilee Volume p. 183 and p. 66); d. June, 1799, interred under altar at Indianfield. Parsonage at Tylersport built for him. Brought Tohickon into Synod, 1774.

JOHN G. ROELLER—(Aa; I; J. p. 355; and L, p. 597)

b. May 16th, Tylersport, Pa., 1775; Educ. under the Rev. F. William Geissenhainer, Sr.; lic. 1799 and ord. 1805; pastor, Old Goshenhoppen parish (Cf. Jubilee Volume of Norristown Conf., Christ, Trumbauersville, 1798-1822; St. Paul's, Red Hill, 1798-1822; Tohickon-Indianfield-Old Goshenhoppen, 1800-40; St. John's, Richlandtown, 1806-18; St. John's, Ridge Valley, 1800-1840) Pa., 1798-1840. m. 1st Madalena Wembold, September 7th, 1799, and 2nd Sarah Himmelreich; three children by 1st marriage and five by the second; d. March 27th, 1840 and interred behind the Indianfield Church.

AUGUST W. ROHRIG—(Aa; and C, p. 203)

b. Doemitz, an der Elbe, Germany, January 20th, 1874; s. Heinrich and Ernestine Harms Rohrig; family located at Mauch Chunk, Pa.; Allentown Prep., 1899; Muhlenberg Col., 1903; Phila. Sem., 1906; ord. N. Y. and N. E. Syn., 1906; served at South Langhorne and Bristol, 1904, while at Seminary; pastor, Church of Reformation, New Britain, Conn., 1906-11; Christ, Hazelton, Pa., 1911-15; m. Eva Naomi Casselman, Morrisburg, Canada, 1910; children—Henry Alfred and August Casselman. d. April 24th, 1915, Lankenau Hosp., Phila., Pa.; interment in upper Mauch Chunk Cemetery.

PAUL R. RONGE—(A; and C, p. 249)

b. Danville, Pa., October 19th, 1896; s. the Rev. William E. and Clara A. Richards Roney (Ronge); Muhlenberg Col., 1920; A. M., Univ. of Pa., 1923; Phila. Sem., 1923; ord. Min. Pa., 1923 transferred to East Pa.; pastor Zion's, Bristol, Pa., 1924-. Address: Bristol, Pa.

JOHN J. ROTH—(I; J, p. 342; L, p. 597; and N)

A Roman Catholic student from Siegen, Westphalia; qualified at Phila., Pa., September 22nd, 1752; at Tohickon, (Weisel), Pa., 1755-58; Indianfield, Pa., 1756-64; at Old Goshenhoppen, Indianfield, Saucon and Upper Milford, possibly from 1758-1763 when received into Synod, with reservations; Allentown, etc., Pa., 1762-64; d. May 1764; interred at Blue or Saucon Church, near Coopersburg, Pa., (Cf. Jubilee Volume, p. 87 and p. 130; Allentown Conf., History pp. 67, 108-9, 119, 124, 192).

G. KELLER RUBRECHT, D. D.—(A)

b. Phila., Pa., December 25th, 1877; s. John A. and Sarah Catherine Keller Rubrecht; Muhlenberg Col., 1901; Grad. Work Columbia Univ., 1902; Phila. Sem., 1905; D. D. Carthage Col., 1922; ord Min. Pa., 1905; served at Bristol, 1904-05 while at Seminary; pastor, Epiphany, Milwaukee, Wis. 1905-17; St. John's, Minneapolis, Minn., 1917-27; Grace, Lincoln, Neb., 1927-; Sec. of Syn. of N. W., 1912-15; Pres. of Syn. of N. W., 1917-27; mem. of numerous Bds. and Committees of Gen. Council and U. L. C., including American Missions, 1918-34; one of the organizers of Milwaukee Aquarium Society; author, Historical Sketches, Syn. of N. W., 1916; Prof. Practical Theology, Martin Luther Seminary, Lincoln, Neb., 1929-34; Chman. Lutheran Student Com., Univ. of Nebraska, 1927-. m. 1935; address: 1700 High St., Lincoln, Neb.

JACOB E. RUDISILL—(A)

b. Gettysburg, Pa., August 13th, 1893; s. Frank and Sarah Hartman Rudisill; Gettysburg Col., 1916; Teaching California H. S., 1916-17, Johnstown, Pa., 1917-18, and Harrisburg Acad., 1918-19; Gettysburg Sem., 1922; lic. W. Pa., Syn., 1921 and ord. East Pa., 1922; pastor, St. Peter's, Riegelsville, Pa., 1922-25; Bethel, Phila., Pa., 1925-32; Christs, Harrisburg, Pa., 1932-. m. Martha Mehrling Hartman, September 29th, 1917; children, Evelyn J., Richard A., Martha Marie and Elizabeth Ann; Sec. Phila. Luth. Min. Ass., for two years and Pres. of same for one year; Pres. of Phila. Conf., East Pa., one year. Address: 1722 State St., Harrisburg, Pa.

ANDREW RUDMAN—(B; and R)

Provost of Swedish Churches who came to Pennsylvania, 1697; served at Molatton (Douglassville near Pottstown) where Sandel and Hesselius followed, also serving Germans at New Hanover, 1702-04 and Lutherans in Easton or Forks section, 1702-03. Uncertain just what Swedes of Bucks County might have been served as members of Wicacao. Unable to find any definite proof concerning Indian work in Bucks County; but he was interested in such work as also were Sandel, Hesselius and Muhlenberg. Auren activities among Indians are definite (Proud's History); but in the Lancaster section.

FREDERICK W. SANNO—(K, p. 377; and L, p. 597)

According to Pastor Diehl's Centennial Program of Nockamixon Sanno (de Sanno) may have been the son of a French soldier, serving at Nockamixon until 1798. He was at Keller's-Tinicum-Springfield, 1801, being at Synod in 1802 when licensed under Pastor Schaefer. At Carlisle by 1803-12 when served 1-11 congregations. Ord. in 1812. 1813 was last year reported by him.

HARRY L. SAUL, B. D.—(A)

b. Pine Grove, Pa., March 12th, 1893; s. Howard and Ellen Raubenholt Saul; Gettysburg Col., 1918; 87th Div., 335th M. G. Bn., Co., D, 1918-19; B. D. Gettysburg Sem., 1922; Grad. Work Univ. of Pa., 1924-; lic. East Pa., 1921 and ord. by same in 1922; Supplied at Bristol, Pa., in 1919 while in the Seminary; pastor, Palmyra, N. J., 1922-26; Bedford, Pa., 1926-27; Bethany, Altoona, Pa., 1927-; m. 1st Blanche Hoffman, May 6th, 1922 who died July 14th, 1923; m. 2nd Alice Dreyer, October 10th, 1925; children—Richard Harry, Virginia Alice, and Helen Louise; Address: 206 Third Ave., Altoona, Pa.

CHARLES F. SCHAEFFER—(C, p. 34)

Professor at the Phila. Seminary who supplied at Doylestown in early days, for data see Phila. Seminary Biographical Record p. 34.

JOHN M. SCHAEFFER—(J, p. 339)

First known pastor at Tohickon, 1750-53; schoolmaster, probably ord. by Andrae; called himself "pastor here", whose name is shown in connection with first purchase of land, 1753; Upper Milford, 1757 (Cf. Allentown Conf. History p. 105) and in same year in New York where served Germans until 1761; then removed to Waldboro, Me., where practiced medicine. d. there, 1794.

JOHN H. SCHAUM—(G, p. 18; K, p. 368; O, p. 320ff; and W, p. 26)

s. of pious schoolmaster Geissen, Germany; Educ. at Halle; came to Pa., 1745; Muhlenberg assistant at Germantown, Raritan, N. J., York, 1745-55; sent to Keller's, etc., 1754-58; then as Muhlenberg assistant served in Montgomery and Berks Counties, possibly into sections of the present Allentown Conference; ord. 1749. m. 1st Eva Anna Pickel, December 4th, 1750; and 2nd Mary Dorothea Stumpf; d. January 26th, 1778; interment at Rockland (Berks Co.); survived by widow and six children.

JACOB F. SCHERTLEIN—(I; J, p. 341; L, p. 598; and N)

b. Hornberg, Baden, Germany; ord. and pastor in Germany, dismissed 1748; came to Phila., Pa., 1752; an independent who served at Macungie as early as 1754 when he was present at Synod, tho never a member; he served at Tohickon, 1754-55; after which date to his death in 1768 he served at different places north of the present Bucks County (Cf. Allentown Conference History, pp. 95 and 98, 105, 124, 137, 143, 149, 150, 155, 173 and 192.)

CHARLES C. SCHLITZER—(A)

b. Ringtown Pa., 1904; s. George C. and Gertrude Bitting Schlitzer; Grad. K. S. N. S., Kutztown, Pa., 1923; Taught Hilltown High, Blooming Glen, Pa., five years; Attended Muhlenberg Col., 1928; Goshen Col., Goshen, Ind., 1929; Phila. Sem., 1932; ord. Min. Pa., 1932; supplied at St. James', Chalfont while at Seminary, 1930-32; pastor, St. James', Chalfont, Pa., 1932-34; Richlandtown parish (St. John's and Christ's), Pa., November 25th, 1934-; m. Mildred Moyer, Blooming Glen, Pa., June 12th, 1928; child—Claire; Address: Quakertown, Pa.

AUGUSTUS H. SCHMIDT—(I; J, p. 354f; K, p. 376; and L, p. 598)

An ordained man; came to Pennsylvania 1795, lived in Keller's Church parsonage (Cf. Fretz's, Historical Sketch of St. John's and Bucks His. Soc.

Vol. VI p. 376); Serving 1795-98 at Tinicum, Keller's, Nockamixon and Springfield; Easton, Pa., 1798-1801; membership in Synod, frequently requested, refused even in 1802; Supposed buried at Keller's Church.

NELSON F. SCHMIDT—(A)

b. Treverton, Pa., December 11th, 1866; s. the Rev. John H. and Louisa A. Newman Schmidt; Muhlenberg Col., 1886; Phila. Sem., 1889; Grad. Work Univ. of Pa.; ord. Min. Pa., 1889; pastor, Jerusalem, Schwenksville and St. James', Limerick, Pa., 1889-; as Pres. of Conf., 1903-04 (Cf. Jubilee Volume p. 22, for 1900-02), in charge of the Conference Missions at South Langhorne, and Bristol. m. Eva A. Sweitzer, 1890; children—Nelson Sweitzer, Ernestine Dorothea, and Luther Sweitzer; Address: Schwenksville, Pa.

LUDOLPH (RUDOLPH) H. SCHRENK—(L, p. 598; N; W, p. ?)

Arrived in Pennsylvania, 1749; a law student at Erlangen Univ.; as Muhlenberg assistant, was introduced at Keller's (Tohecka), the Forks and the Blue Mts., section, 1749; ord. 1752; Allentown Conference History reports him in the Saucon, Milford and Forks section, 1749-54. Huyett's, Early ordinations p. 35f reports him at Raritan, 1753-56; Left for Dutch Guina, drifted back to Charlestown, S. C., and finally Pa., where Muhlenberg again helped him until there was further trouble (1794) when the Patriarch borrowed money to pay his passage to Europe where he served Palatinate in Ireland. Schrenk served in Bucks County at "Birkensee" (Cf. Documentary History p. 31) which may apply to the present Keller's, being evidently the predecessor of Rauss at Keller's.

FREDERICK SCHULTZ—(I; and K, p. 366)

Arrived in Pa., 1751 and became Muhlenberg assistant at New Hanover, where resided, supplying Old Goshenhoppen and Indianfield, 1753-55; while stationed at New Goshenhoppen, 1752-56 (Jubilee Volume p. 183) assisted Rauss at Keller's, 1752, and undoubtedly served Spinnerstown.

JOHN SCHWARBACH—(L, p. 598; I, p. 183; W, p. ?; and copy of will on file in Perkiomen School Library)

Evidently born 1721; relatives of both himself and wife, Margaret Noemer, to be searched for in Margraffschaft, Baden; by 1763, he served as teacher-preacher in Manchester and Paradise Twps., (Va.,) beyond Yorktown, having been there for years; in 1766 was a catechist, Culpepper Co., Va., when his ordination, at 45 years of age, was requested; seems to have been ordained 1766, "by orthodox preacher in Va.", seems to have had trouble with English (Episcopal) law in Va.; Attended Synod, 1772, reporting 7 congregations in 1767; may have left Va., 1772; was supposed to have supplied at Easton (Cf. Allentown Conference History); supposed to be at St. John's, Brickersville, Pa., 1775-76; was at New Goshenhoppen, and undoubtedly served at Spinnerstown, 1775-89, when Dr. Mann thinks he was an independent; in the Will, is the information he served various congregations, "according to the Symbolic books" in Va., and Pa., and other parts of North America; congregations of Upper Hanover and Marlborough Twps. are mentioned, as last served; will was written October 25th, 1784 when felt death approaching. No mention made of place to be buried; wife, but no children his heir.

EDWARD H. M. SELL—(D, p. 414; G, p. 94; I; N; and T)

b. near Allentown, Pa., August 16th, 1832; s. Samuel and Mary Miller Sell; Gettysburg Col., 1856; Gettysburg Sem., 1858; lic. West Pa., 1858 and ord. by Min. Pa., 1859; pastor, Fogelsville parish, Pa., 1859-61; Richlandtown, Pa., 1861-64, serving Keller's Parish congregations, 1862-63; deposed by Min. Pa., 1864; (Cf. Gettysburg Seminary History p. 414 for data during Medical career); m. Anna J. Lloyd, January 17th, 1894; children—Edward L., and Charles S.; d. June 7th, 1920.

SAMUEL G. SHANNON—(Aa; and B)

b. Center Hall, Pa., May 12th, 1838; Scotch Presbyterian parentage; early education obtained locally, engaged in Foundry-Forging business at 24 years; joined United Brethren but later changed to Lutheran, felt a call thru awakening after Civil War; Susq. Univ., 1869; ord. Susq. Syn; pastor, Milroy, Pa., 1872-82; St. Bartholomew's, Watsontown, Pa., 1882-85; Zion's, Sunbury, Pa., 1885-88, built the church; transferred to East Pa. when accepting Bethany, Phila., Pa., where he served 1889-1900; rt. in 1900 and travelled and lectured; by 1902 resided in Norwood, Pa., where he was post-master; supplied at Chalfont, and Orelan, Pa., 1902-11; organized Pa., Christian Endeavor in 1885 and served as Pres., for fifty years; m. Eliza V. Herring, January 24th, 1861, who with six children survived him; children—George H., (the Rev. Dr.) James, J. Preston, Mrs. M. Carrie Buys, Mrs. Ada Bernice Van Valvaz, and Mrs. Margaret S. Roak; d. March 19th, 1918; services at Norwood and interment at Watsontown, Pa.

GEORGE SILL—(B; and U, 1998, p. 38)

b. Bedford Co., December 19th, 1820; at Gettysburg Col., 1838-41; went to Mansfield, O., to study Theology, 1840; lic. English Syn. of Ohio, 1841 and ord. by same 1844; pastorates in Ohio, Md., and Pa., among places in Pa., were Trappe, Whitemarsh, Chalfont (1890); active in church work and held numerous positions of trust, including dir. of Wittenberg Col., Bd. of Publication of Gen. Council, dir. of Gettysburg Sem., life mem. of American Tract Society. d. January 4th, 1898.

ATWOOD T. SMITH—(A)

b. July 1st, 1907, Red Hill, Pa.; s. Thomas A. and Ella L. Snyder Smith; Red Hill High, 1923 and East Greenville High, 1925; Taught school; Muhlenberg Col., 1930; Phila. Sem., 1933; ord. Min. Pa., 1933; pastor, Hilltown parish (St. Peter's and St. Andrew's), Pa., 1933-; m. Edith May Ohl, May 24th, 1933; child—Ruth Nora; address: Perkasio, Pa.

CHARLES C. SNYDER—(C, p. 152; and I)

b. Sellersville, Pa., October 23rd, 1866; s. Simon H. and Lydia Ann Snyder; Muhlenberg Col., 1891; Phila. Sem., 1894; ord. Min. Pa., 1894; pastor, St. John's, Center Square, Pa., 1894-1903, and 1921-; Lower Tincum parish (Christ's and St. Luke's), Pa., 1903-12; Trinity, Quakertown, Pa., 1912-16; Holy Spirit, Reading, Pa., 1917-21; Pres. of Conf., 1910-12; Sec. of Conf., 1922-24; mem. Synodical and Conference committees. m. 1st Sarah Elizabeth Snyder, 1894, and 2nd Kathryn Fisher. Address: Center Square, Pa.

ARTHUR H. STEINHAUER—(A; and T, 1935)

b. Washington, D. C., November 14th, 1876; s. the Rev. Charles E. and Sophia Hoehn Steinhauer, both from Germany; Temple Univ., Phila., Pa.; Gettysburg Sem., 1908-09; ord. Syn. New York, 1909; pastor, Ghent, N. Y., 1909-11; Reformation, Phila., Pa., 1911-16; Christ, Camden, N. J., 1916-20; Good Shepherd, Easton, Pa., 1920-22; Zion's, Bristol, Pa., 1922-23; Mt. Holly, N. J., 1923-32; Williamsport N. J., 1932-34. m. Agnes Temple, August 4th, 1909; child—Rosabel; d. May 6th, 1934; Interment at Williams-town, N. J.

DONALD L. STEINHAUER—(A)

b. Wilkes Barre, Pa., December 1st, 1907; s. Joseph G. and Sadie M. Steinhauer; Wilkes Barre High, 1925; Allentown Prep., 1928; Muhlenberg Col., 1932; Phila. Sem., 1935; pastor, St. James', Chalfont, Pa., 1935-; m. Eleanor Mildred Hanaford, June 25th, 1932. Address: Chalfont Pa.

SAMUEL A. B. STOPP—(C, p. 189)

b. Allentown, Pa., March 19th, 1875; s. John and Ella Magdalene Dech Stopp; Muhlenberg Col., 1896; Grad. Work, Princeton Univ., 1897-98; Phila. Sem., 1901; ord. Min. Pa., 1901; pastor, St. Paul's, Doylestown, Pa., 1901-06;

Church of Ascension, Brooklyn, N. Y., 1907; St. Andrew's by-the-Sea, Atlantic City, N. J., 1907-09; Contr. to Lutheran Liturgical Society Memoirs, Lutheran Church Review, etc.; d. Allentown, Pa., June 13th, 1917; among bequests was his Library of 5000 books to Muhlenberg College.

THEODORE B. THOMAS—(A)

b. York, Pa., September 2nd, 1864; s. C. Louis and Catherine Bahn Thomas; Gettysburg Col., 1889; Gettysburg Sem., 1892; lic. West Pa., 1891 and ord., by same in 1892; pastor, St. Peter's, York, Pa., 1892-1903; Bethany, Altoona, Pa., 1903-05; Redeemer, Harrisburg, Pa., 1905-10; Boiling Springs, Pa., 1910-14 and 1923-; Chambersburg, Pa., 1914-18; Asst. Chaplain, Newport News, Va., 1918-20; Zion's, Bristol, Pa., 1920-22; m. Annie Fannie Kettler, September 1st, 1892; child—Catherine H.; address: Boiling Springs, Pa.

EDWARD H. TRAFFORD, A. M.—(A)

b. Monroe Valley, Pa., November 28th, 1867; s. Samuel B. and Rebeccas Ellis Trafford; Muhlenberg Col., 1892 with A. M. in 1895; Phila. Sem., 1895; ord. Min. Pa., 1895; pastor, St. Peter's, W. Pikeland, Pa., 1895-1903; and 1915-19; Missionary to India, General Council, 1903-08; pastor, Church of Covenant, Brooklyn, N. Y., 1910-11; St. Barnabas', Brooklyn, N. Y., 1911-15; supply pastor, Peace, Weisel, Pa., 1923-28; pastor, Keller's-Tohickon parish, Pa., 1928-33; Treas. of Conference, 1925-; address: Weisel, Pa.

FRANK M. URICH, D. D.—(A)

b. Schaefferstown, Pa., January 16th, 1878; s. Samuel S. and Amanda Mock Urich; Muhlenberg Col., 1902; Phila. Sem., 1905; A. M., Univ. of Pa., 1911 and D. D. Muhlenberg Col., 1923; ord. Min. Pa., 1905; pastor, St. John's, Quakertown, Pa., 1905-12; Trinity, Phila., Pa., 1912-; Sec. of Norristown Conf., 1910-12; Contr. Lutheran Church Review; mem. numerous Bds. and committees of Phila. Conf., Synod, and U. L. C., among them Phila. Seminary, Muhlenberg College, Bd. of Inner Missions. Address: 2336 S. 18th St., Phila., Pa.

BERNARD VAN DIEREN—(K, p. 44ff; G. p. 31; and R)

A tailor by trade, evidently never studied Theology; but sought and usurped office of pastor. Practiced in the New York congregation and on the Hudson, Schoharie and Tulpehocken. Seems never to have been ordained for Henkel, the Swedes, Falckner, and Berkenmeyer all seem to have denied his request. Caused trouble at New York and in New Jersey thru support of his father-in-law and later his son-in-law. His attempt to secure a congregation in Bucks County was at Neshaminy. All statements in Hallesche Nachrichten are adverse to Van Dieren.

FREDERICK WAAGE—(I; P, p. 276; and R)

b. Itzehoe, Holstein, Denmark, August 17th, 1797; s. Claus Heinrich and Catherine Dorothea Waage; Educ. various classical schools and Univ. of Kiel, where he spent 6 years before coming to America, 1819; Theo. Stud. under the Rev. F. Wm. Geissenhainer, Sr.; lic. Min. Pa., 1822 and ord. by same, 1828; pastor, Christ's, Trumbauersville, and St. John's, Richlandtown, 1822-26 and 1829-68. After ordination, served extensive parishes in Northumberland, Columbia and Lycoming Counties, including the Turbotville parish; New Goshenhoppen parish in Montgomery and Bucks Counties (Trumbauersville, Red Hill, Spinnerstown, Ridge Valley, and Richlandtown), 1829-68 or dates indicated in congregational histories. Severed connection with Synod in 1840 and was an independent. d. Pennsburg, Pa., August 23rd, 1884. Interment most likely at Red Hill, Pa.

OSWIN F. WAAGE—(B; D, p. 438; and I)

b. Red Hill, Pa., February 4th, 1845; s. Frederick and Angela Garber Waage; Stud. under Dr. A. R. Horne and Gettysburg Sem., 1866-68; ord.

East Pa., 1868; asst. and pastor, Red Hill, Pa., (Trumbauersville, 1868-83; Spinnerstown, 1868-1903; Ridge Valley, 1868-73; Niantic, 1868-82, etc.) 1868-1918; emeritus, 1919; m. Hannah Young, June 19th, 1869; a son—Frederick C.; d. August 7th, 1919; interment most likely at Red Hill, Pa.

REUBEN S. WAGNER—(B; G, p. 64; I; N; O; P, p. 277, and Q)

b. Emaus, Pa., May 11th, 1817; s. John and Sophia Schuler Wagner; lic. Min. Pa., 1846 and ord., 1851; pastor, Millersville, Pa., 1846-49; Trinity, Norristown, Pa., 1849-50; Berks Co., (Alsace, Gouglersville, Spies, Hinner-schitz, 1850-54; Schwartzwald, Allegheny, Epler's, Gernant, Gibraltar, 1854-61), 1850-61; Conyngham, Hazleton, Butler, etc., 1861-64; evidently resided in Phila., Pa., 1864-66; Nazareth-Forks, etc., 1867-69; Hinkletown, etc., 1869-73; St. Paul's, Doylestown and St. Luke's, Dublin, Pa., 1873-74; Lykens parish, Pa., 1874-81; Dushore, Pa., 1881-84; d. May 19th, 1884; interment at Zion's, near Dushore, Pa. While residing at Reading Pa., m. Miss Welmer; two sons and 1 daughter.

JOHN H. WAIDELICH, D. D.—(A)

b. Steinsville, Pa., March 18th, 1860; s. Michael F. and Sallie Ann Fol-weiler Waidelich; Teacher, 1877-82; Prep. work at Steinsville Academy and K. S. N. S., Kutztown; Muhlenberg Col., 1866 with A. M., 1889 and D. D., 1918; Phila. Sem., 1889; Grad. Work at Univ. Pa., 1912-13 and Phila. Sem., 1920-22; ord. Min. Pa., 1889; pastor, Sellersville, Pa., 1889- (serving Ridge Valley, Almont, Perkasie as shown in congregational histories); m. Alice Smith Keller, 1889; a son—Luther F.; mem. of various Synodical and Conference committees and Bds., including delegate to U. L. C., Trustee of Muhlenberg College, Executive Com. of Syn.; Dir. of local School Board for 18 years, etc.; Sec. of North Penn Pastoral, 1889-; Sec. of Conf., 1894-96; Pres. of Conf., 1899-1900. Address: Sellersville, Pa.

CONRAD D. WALTHER—(K, p. 370)

An independent at Keller's, 1761, who signed himself on the Record as "Conrad Daniel Walther, p. t. pastor" and "Rev. Walther."

ADOLPH F. WALZ—(A)

b. Berrysburg, Pa., September 23rd, 1862; s. the Rev. George Frederick and Albertina Charlotta Stimler Walz; Elmhurst Col., Elmhurst, (Pa.), 1882; Phila. Sem., 1885; ord. Min. Pa., 1885; pastor, Jerusalem, Almont, Pa., 1885-6; Trinity, Troy, N. Y., 1886-1911; St. Mark's, Troy, N. Y., 1911-12; Advent, Brooklyn N. Y., 1912-24; retired, and the address is Irvington, N. J.; m. Katharine Bissikummer, Albany, N. Y., 1888; children—(Rev.) Matthias F., and (Rev.) Adolph Raymond.

G. FREDERICK WALZ, D. D.—(Aa; B; I; and P, p. 279)

b. January 12th, 1822, Bretten, Germany; s. Michael and Katherine Walz; Educ., Mission Haus, Basel, Switzerland, 1843- for Missionary to India; came to Phila., Pa., 1847, intending to go West as a Missionary; pastor, Wilmington, Del., 1847-52; Pottsville, Pa., 1852-54; Lykens Valley, parish, Pa., 1854-65; Old Goshenhoppen parish, Pa., (Old Goshenhoppen, Indianfield and Tohickon, etc.,) 1865-92, living at Tylersport, but after 1866 at Sellersville; among preaching points were: Sellersville, Dublin and Telford; m. Albertina Charlotta Stimler, March 26th, 1850; children—Louise, Fannie, Matilda, Amanda, Clara, Theodore, Mary, Adolph and Elvena. Muhlenberg Col. conferred D. D., but date not indicated; d. March 28th, 1901; interment at Sellersville, Pa.; German Sec. of Syn., 1870-73; wrote weekly editorials for "Herold and Zeitschrift," 1880-87.

JOHN WEIAND—(I, p. 76 and 125; and L, p. 599)

Data is meager, chief source being Documentary History p. 599 and Jubilee Volume pp. 76 and 125, and the Minutes of Synod, showing that he was the successor to Rebenack, 1811-12 to ?, at Hilltown and associated congregations; present at Synod from Lancaster, Pa., 1829-.

CHRISTIAN F. WELDEN—(B; G, p. 66; I; N; P, p. 286; Q, and T)

b. Vincent, Pa., September 30th, 1812; Educ. at Philimathena Acad., N. Y., and under F. Wm. Geissenhainer, Sr.; ord. Min. N. Y., 1833; pastor, Rush, near Rochester, N. Y., 1833-34; entered Min. Pa., 1835; pastor, New Holland, Pa., and community, 1834-38; Kintnersville parish, Pa., (Durham, Springfield, Nockamixon, Keller's and Tinicum, residing at Bucksville), 1838-42; Kimberton, Pa., 1842-50; Lykens Valley parish and community, Pa., 1850-51; Bethlehem, Pa., and congregations of community, 1852-68; Supt. of Missions, 1868-72 when he assisted in many congregations; St. Peter's, Phila., Pa., 1872-83 and emeritus, 1883-97; was active in Allentown Conference, Synod, and Gen. Council; D. D., conferred by Muhlenberg College, 1889; d. October 2nd, 1898, in Philadelphia.

CHARLES P. WHITCAR—(B)

At Chalfont 1871-72; Zion's, New York City, 1872-.

GEORGE J. WICHTERMAN—(K, p. 374; L, p. 599; and R)

Data scant, chief source being Documentary history p. 599, Bucks Co. His. Soc. Vol. VI p. 374 and Schoenersville Record. At Keller's, 1791; at Schoenersville, etc., Pa., 1792-93; Frederickstown, Md., 1794; ord. in N. Y., 1794-5; at East and West Camp, 1794-5; Gilead, Feilstown, N. Y., 1794-1802.

JOHN R. WILLIAMS—(Aa; and D, p. 429)

b. Mechanicsburg, Pa., January 29th, 1835; s. the Rev. John T. and Rebecca W. Williams; Gettysburg Col., 1861; Gettysburg Sem., 1863; lic. Gen. Syn. Pa., 1863 and ord. Al. Syn., 1865; pastor, Blairsville, Pa., 1864-69; Shamokin, Pa., 1869-72; Bloomsburg, Pa., 1872-75; Hagerstown, Pa., 1875-84; Phila., Pa., and Chalfont part of the time, 1884-88; Juniata, Pa., 1888-90; Uniontown, Pa., 1891-94; Chicora, Pa., 1894-97; m. Annie F. Alter, Blairsville, Pa., January 5th, 1865; four children, possibly all deceased; d. February 7th, 1897; interment at Mt. Pleasant Church, near Chicora, Butler Co., Pa.

JOHN WILLOX—(B; and D, p. 381)

Came from Aberdeen, Scotland; lic. West Pa., 1840 and ord. by same in 1841; pastor, Clearfield, Pa., 1840-42; Friesburg, N. J., 1842-51; St. Peter's, Riegelsville, Pa., (when organized Upper Tinicum and served Finesville, N. J., Raubsville, and Holland, Pa.,) 1851-61; Fox Hill, N. J., 1861-72; Fairmount, N. J., 1872-73; entered Ministry of the Presbyterian Church in 1861; d. February 23rd, 1873.

PHAON P. WISSER—(Aa)

b. January 5th, 1859, near Catasauqua; Muhlenberg Col., 1881; Phila. Sem., 1884; ord. Min. Pa., 1884; prior to graduation he had supplied Mt. Joy, N. J., which he continued with other points, 1884-86; pastor, Jerusalem, Almont, Pa., 1887-91, also serving St. Joseph's, Allentown, 1889-91; supplied for Berkemeyer at Chestnut Hill; d. Forrest, Lehigh Co., Pa., August 29th, 1891, and interred at Mickley's. m. Emma Rebecca Hoffman, October 13th, 1887; one still-born daughter. Widow is a matron at the Good Shepherd Home, Allentown, Pa.

PETER N. WOHLSEN, B. D.—(A)

b. Lancaster, Pa., May 20th, 1886; s. Peter N. and Anna Susan Schwebel Wohlsen; Stud. F. and M. Col.; Muhlenberg Col., 1909; Phila. Sem., 1913; ord. Min. Pa., 1913; pastor, St. John's, Quakertown, Pa., 1913-14; Christ, Wilkes Barre, Pa., 1914-27; St. John's, Stroudsburg, Pa., 1927-; lay worker in Church of Ascension, Lancaster, Pa., 1909-12; assisted in establishing three missions at Wilkes Barre; active in Conference and Synodical Committees among them Camp Miller; m. Maude Edna Resh; child—Asa Sutherland; author, Lutheranism in Monroe County, Pa.

JOHN C. YEAGER (JAGER)—(B; L, p. 594; N; and R)

b. near York, Pa., October 14th, 1768; Prep. under the Rev. Dr. Goering, after married and had 3 children, later in Phila., under pastors Schmidt, Schaeffer and Helmuth; lic. 1792, as catechist at Williamstown and Greenwich; ord. 1800; pastor, of large field, including Williams, Greenwich, Schoenersville, Friedensville, Saucon, to which Hecktown and Springfield were added by 1797-98. m. Barbara Schmidt, York, Pa.; children—9 sons and 2 daughters of whom the youngest was, (the Rev.) Joshua, who was assistant and successor to the father. d. November 8th, 1832, and, with the wife, rests in the Schoenersville cemetery.

NATHAN YEAGER (JAEGER)—(G, p. 51; I; M; P; and Q)

b. Bucks Co., Pa., March 20th, 1820; Educ. at Gettysburg Col., 1839-41, and under the Rev. John Hecht, Easton; lic. Min. Pa., 1844, and ord., 1846; pastor, large parish in Schuylkill County, 1844-51; Lykens Valley parish, Pa., 1851-52; New Hanover parish, Pa., 1853-57; at Bethlehem, Pa., serving Williams parish, 1857-60 while Supt. of Missions, 1859-60; Mt. Bethel parish, Pa., 1860-63; St. Peter's, Riegelsville and Upper Tinicum, Pa., 1863-64. m. daughter of the Rev. Henry S. Miller, who with 8 children survived him. d. January 2nd, 1864 and buried at Riegelsville, Pa. Always served large parishes.

ELIAS A. YEHL, D. D.—(A; L; N; and R)

b. North Whitehall Twp., Lehigh Co., May 17th, 1860; s. Joseph and Elizabeth Dorwald Yehl; Muhlenberg Col., 1885; Phila. Sem., 1888; D. D. Muhlenberg Col., 1919; ord. Min. Pa., 1888; pastor, Coopersburg parish, (supplying Zion Hill, 1890-93) Pa., 1888-93; Trinity, Bangor, Pa., 1895-1916, organizing St. Paul's, 1898-; St. Peter's, Allentown, Pa., 1919-26; Grace, Macungie, Pa., 1926-34. d. July 23rd, 1934; interment in Jordan cemetery; m. Clara L. Kuhns, 1888; a son, Richard, and widow survive him.

NATHAN B. YERGER—(A)

b. Pikesville, Pa., August 11th, 1885; s. Henry R. and Ida Sevilla Rohrbach Yoder Yerger; Muhlenberg Col., 1910; Phila. Sem., 1913; ord. Min. Pa., 1913; pastor, Rohrerstown, Pa., 1913-16; Trinity, Quakertown, Pa., 1917-; m. Sadie Stitzer Fry, Oley, 1913; children—Paul Henry (deceased); Pauline Henrietta, Sara Elizabeth, and Mary; Sec. of Conf., ?; Pres. of Conf., ?; Grad. work at Phila. Sem., 1932-. Address: Quakertown, Pa.

SAMUEL A. ZIEGENFUSS, D. D. (C, p. 80; I; N; Q; and T)

b. Quakertown, Pa., December 12th, 1844; s. Samuel and Catherine Rosenberger Ziegenfuss; Muhlenberg Col., 1870 and D. D. from the same in 1896; Phila. Sem., 1873; ord. Min. Pa., 1873; pastor, Sellersville parish (St. John's and St. Michael's) Pa., 1873-76; Bath-Howertown parish, Pa., 1876-92; St. Michael's, Germantown, Pa., 1892-1911; St. Michael's, Strasburg, Pa., 1912-16; English Sec., Min. Pa., 1892-95; Sec. Muhlenberg Col., Bd. of Trustees, 1886-1905; author, historical sketches of congregations; contr. "Church Messenger", and "The Lutheran"; Pres. of 2nd Conf., 1889-91, when organized several Missions; English Sec., 1881-83. m. Mary E. Himmelwright, 1875; d. Ocean City, N. J., June 21st, 1916.

A FOREWARD

TO THE RESTUDY OF THE INDIANS

History can not be studied until after it has been made. America is still so young, that we are just coming to an appreciation of the Past. In the case of the Indians, whose past has come to us mostly thru their traditions, one realizes there is much that cannot now be recorded and that what is recorded may not be entirely accurate. As in the case of many of the vanquished peoples of the past, the story of the American Indian has been told by the conqueror, who does not always narrate the facts or from an unbiased viewpoint. It is true "dead men tell no tales"; but it is equally true that living men do not always tell the full truth, even tho under oath, when it incriminates themselves.

The history of the American Indian is a tragic drama of mighty proportions. It is one of fast changing scenes, especially since the advent of civilized man, of which no part is complete without some understanding of the whole. It is a sad story, when told at the best. There are many sad and unfortunate scenes, when truthfully told; in which, the Indian was often the martyr and not always the villain. There are some glimpses of honorable State Craft and the Light of Christianity. Nothing in American History shows a brighter story than the Indian policy of Pennsylvania, not only under William Penn but also under the Swedes and thru the assistance of the great Indian Agent, Conrad Weiser. Pennsylvania truly was the Keystone State, providing not only a haven for the persecuted peoples of Europe, but the State which particularly became the gateway to the West for many of the natives of America, when driven from their homes by the encroaching settlers.

What Scout Curly said for the Crows, when the Railroads acquired their lands in Montana, was also the feeling of the Lenape of the Delaware Valley, when dispossessed by 1737, in fact of all native Americans driven from their homes, from Georgia to Maine: "This is sacred land. You will have to dig down thru the blood and the bones of my people who fought for it, before you will touch the real earth beneath." To the Railroad officials, as to the Penns of 1737, it was an empty ceremony tho they acquired large tracts; but to the Indians it meant something entirely different. To the Indian, it was AMERICA; and he could most feelingly say:

"I love thy rocks and rills,
Thy Woods and templed hills;
My heart with rapture thrills."

In order to better undersand this experience in the lives of these first citizens of the land, the writer has gone far afield in his search for real data. Restudying the Indians from Georgia to Maine, exclusive of the Iroquois of New York, because all of them were of the Algonquin Family and recognized the Lenape of old Bucks County and New Jersey as "grandfathers" or the original stock, one finds much of interest. Of the approximately 180 texts investigated in connection with the writing of Lutheranism in Bucks County, the following bibliography, of sixty texts, was on the Indians.

1. Lives of Celebrated American Indians.....S. G. Goodrich
2. Indian Biographies B. B. Thatcher
3. Indian Slavery in Colonial Times.....A. W. Lauber
4. Indian Tribes of Pennsylvania D. B. Brunner
5. The Indians of Pennsylvania....Pa-German Soc. Vol.VIII-IX
6. The Indians of Georgia Lutheran 5-11-33
7. Religion and Ceremonies of the Lenape....M. R. Harrington
8. Native Burial Ceremonies—East of the Mississippi
D. I. Bushnell
9. Speech of Indian Chief to Swed. Missionary
Pa. Hist. Soc. Library
10. Early Protestant Missionaries to India....LWW Vol. XXI
11. Pennsylvania, a History (on Indians).....Donehoo
12. Basis of American History (on Indians) Farrand
13. History of the Friends (Vol. IV) Janney
14. History of the Quakers (Vol. III) Gough
15. Journal of John Woolman.....Woolman
16. History-Manners-Customs of Indian Nations
John Heckewelder
17. Indian Wars of Pennsylvania C. Hale Sipe
18. Indian Chiefs of Pennsylvania.....C. Hale Sipe
19. Indian Americans Winfred Hulbert
20. New Jersey, a Colony and a State (Vol. I) F. B. Lee
21. Missions—among N. American Indians.....Loskiel
22. Lutheran Mission Work among Am. Indians..Albert Keiser
23. Pennsylvania, a Colony and a Commonwealth....S. G. Fisher
24. Burea of American Ethnology (Vol. I) ..(Washington, D. C.)
25. Moravian Missions.....A. C. Thompson
26. Penn's Lutheran Forerunners and Friends..John Richards
27. Day-breaking—of Gospel in New England..Soc. for P. of G.
28. Mission of Church of Sweden Norberg
29. Jamestown and Her Neighbors.....Jane Favid
30. The Picturesque Shenandoah Valley.....A. C. Gordon
31. History of the Valley of Virginia.....Samuel Kercheval
32. Smith's History of New Jersey.....Smith
33. History of Sussex and Warren Counties (NJ) J. P. Snell
34. Eric Mullica, Swedish Pioneer in N. J. C. J. Werner
35. Life and Times of Zeisberger.....de Schweinitz
36. Sketches of Moravian Life and Character....James Henry
38. Penna., Political-Government-Military-Civil.....Godcharles

39. History of Wilkes Barre, Luzerne Co.,.....Harvey-Smith
40. History of Berks County (Indians).....Montgomery
41. History of Monroe County (Indians) R. B. Keller
42. Memoirs of Rev. David Brainerd J. M. Sherwood
43. On the Frontier with Colonel Antes.....Edwin MacMinn
44. Indians of Bucks County (Vol. I-VI) Bucks Co., His. Soc. Pub.
45. Pennsylvania, the Keystone State.....Sam.Pennypacker
46. Pennsylvania Lowe and Reitell
47. A Delaware Indian Legend.....R. C. Adams
48. The Perkiomen Region (Vol. I-II-III and IX)
49. The Am. Indian (and kindred subjects in LWW) C. E. Young
50. The Changing World for the Indians (LWW) R. M. Bronson
51. The Delaware Big House Ceremony.....F. G. Speck
52. Scotch-Irish in America (on Indians).....Ford
53. Indian Wars of New England (Vol. I-III) ...H. M. Sylvester
54. Book of Rhode Island (on Indians, etc.)..Bu. of Information
55. Maryland (on Indians) Browne
56. Guide to the Bethlehem Cemetery (Indian graves)
57. Moravians among the Indians of the White River
H. E. Stocker
58. Friends and Indians, 1655-1917 R. W. Helsey
59. Indians of New Jersey Wm. Nelson
60. Christian Missions Among the American Indians
Bulletin 280, Bd. of Indian Commissioners



INGHAM OR GREAT SPRING

On Old York road in Solesbury township, 2½ miles west of New Hope, formerly known as Legan Spring, called by the Indians "Aquetong"—supposed to be the birthplace of the renowned Lenni Lenape Indian Chief Teedyuscung, who died at Sunbury, Pa.

(Courtesy of Bucks County Historical Society)

INACCURATE GENERALITIES TO BE AVOIDED

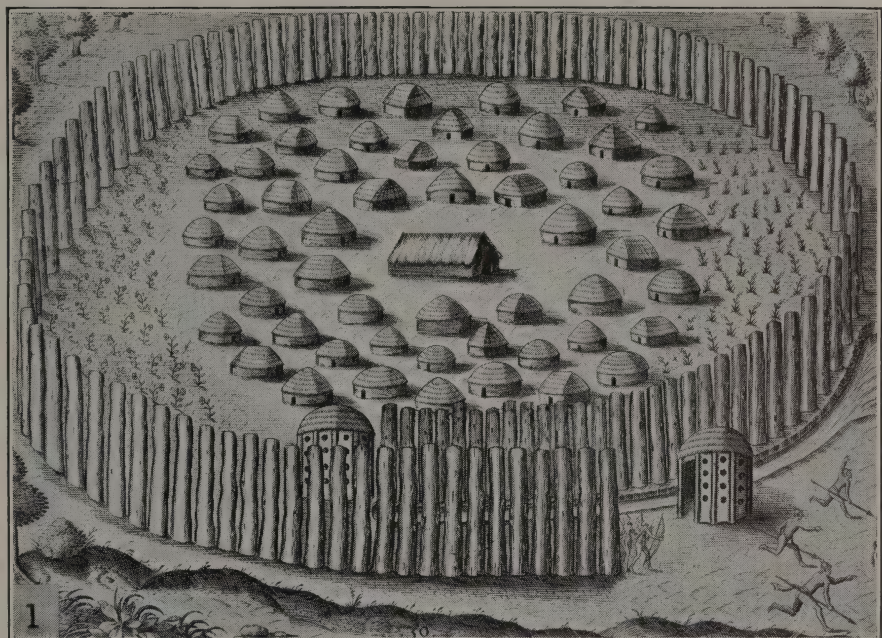
A very superficial study, of the information in the listed bibliography, is sufficient to cause one to conclude that there was no ideal Indian, or that there cannot be any generalities or broad classification. There were differences among the American Indians, just as there are many differences and distinctions among the nationalities of Europe today, tho there may also be numerous similarities. There were distinctions among the Indians with respect to customs, manners, languages, standards of living, physical characteristics, historic backgrounds and family traditions. It would be very inaccurate to speak of all Europeans, tho they are all Caucasians, without distinction as to nationalistic characteristics. Each nation has its own customs and manners, its own folklore, its own merits and demerits; and, so had the American Indians, among whom there were many differences.

One must realize that the Indians belonged to the Stone Age, and if any comparison is made with the white man, it should be made with the forefathers of our race who lived in a primitive stage in Europe many years before they settled in America, with the tribes who roamed over Europe about 700-900 A. D. Even among the Indian civilizations there were vast differences. It would be inaccurate to compare the American Indian with the primitive people of the South Seas, with the tribesmen of Africa, or even with the bandits of China, for there are too many distinctions. The progress of the Mayan, the Astec, and the Incan civilizations, south of the present United States, cannot be ignored for their architecture in many cases surpasses that of our present slums. One almost feels justified to say, even in respect to their morality and religious concepts. Indians did not all live in wigwams or without any agriculture. Some of the Indians were still in a primitive stage, but others had attained a much higher culture. Some were savage, but others had passed far beyond such a state tho they still lived in the Stone Age.



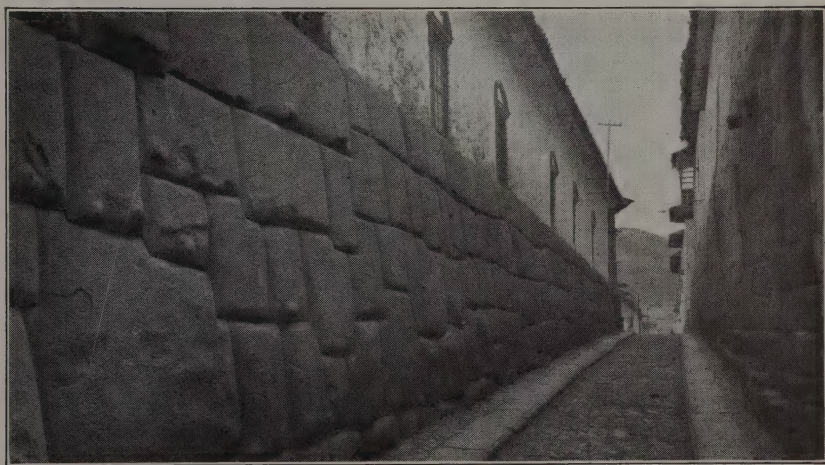
Indian Hut in Mexico

(Courtesy of The Lutheran)



An Indian village, showing construction of houses, of stockade and of guard houses. From an engraving by De Bry (of Frankfort, Germany, c 1595).

(Courtesy of McKinley Publishing Co., Phila., Pa.)



Street scene, Cuzco, Bolivia, showing foundations built by Incas

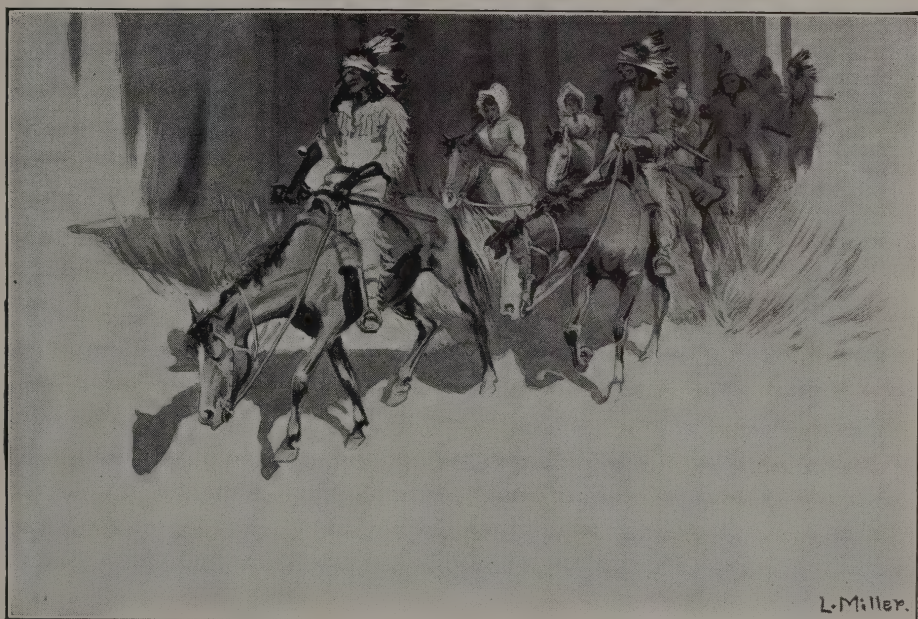
(Courtesy of Young Folks)

The Indians, whether or not they were the aborigines of America, were typical children of Nature. Their wants were few and simple, just as were those of our forefathers here when compared with our present modern complex life. They were without the Revelation which had come to civilized man, and should not be judged by our Christian standards of living and Religion. Many of the early settlers professed Christianity and tried to teach the Indians such doctrines; but they failed to practice it. In a limited study, such as this, it is impossible to adequately explain the religion or the morality of the Indians. In fact much of the information that could be obtained by the earliest Missionaries is questionable, for it seems to have shown an influence of early Christian contacts, Catholic or Swedish. By 1750-60, there was a reactionary Indian religion to oppose the efforts of the Moravians which showed unmistakable traces of such early contacts.

According to the information collected from many and varied sources, the Indians evidently did not have clear, if any, conceptions of God or of any of the fundamentally Christian doctrines. They were, however, not without some religious ideas. In fact, they were very religious and there was scarcely anything in their lives without its religious significance—at home, at war or on the hunt—but their concepts were limited to their human experiences and interpretations. There was no such thing as Faith in the Christian sense, no thought of Redemption, etc. Like most primitive peoples they were polytheistic, and the world about them was full of spirits. The story of "Hiawatha" is a typical illustration of the Indian experience. Space does not permit one to quote extensively from Heckewelder, Loskiel, deSchweinitz and many other sources noted in the bibliography, where the information is available for those interested. "A Study of the Delaware Indian Big House Ceremony" (1931) by Dr. Speck is one of the most recent, scientific attempts to preserve such information. This text is available thru the Bureau of Publications, Dept. of Property and Supplies, Harrisburg, Pa. Many of the Indian languages were without terms such as LOVE and other fundamental Christian concepts so that the Missionaries had to coin words before they could give them the scriptures, just as the Missionaries are obliged to do in some heathen countries today.

They were the children of Nature and without Revelation, in the Christian sense; but it is incorrect to assume that all Indians were dissolute and immoral. Prior to their contacts with the white men and the vices of civilization, particularly with the evils of rum, their lives were of a much higher standard than after they had come to indulge in rum and the sins of so called civilized and Christian mankind. We are appalled at the present cost of Crime; and it would be incorrect for any one to assume that all Americans are the disciples of Public Enemy No. 1, because most of us still consider the immortal Washington and Lincoln our national heroes. Indians too, had their ideals of character. They had Massoit in New England, Powahatan in Virginia, and Tamenend

(Tamany) in our own Bucks County—chiefs who were of noble Indian character, and who befriended the whites. A true narration of the Indian story will always include the part Massoit played toward the Pilgrims in 1620 and the very questionable treatment the Massachusetts settlers gave his son, King Philip, by 1675. History records the Penn treaty of 1682, but little or nothing is said concerning the Walking Purchase in 1737 in the same Pennsylvania. The Indians are blamed for the horrors of 1754; but American history does not narrate the causes. The American Indians knew few laws; but one of them was revenge and retaliation, the Old Testament idea of "An eye for an eye, and a tooth for a tooth." It was the influence of the Catholic French, whose allies the Indians, driven out by the English, became, which caused the massacre of many of the Protestant English settlers. It was a European experience transplanted to the American soil. The Indians were not only taught to satisfy their revenge; but they were actually paid for bringing scalps and prisoners to Canada. William Penn was the friend of the Indian, but his grandsons robbed the descendants of those same Indians and paid for their scalps.



There was considerable European influence to make such a scene. The horse and the gun were European. Treatment of the captives, in many cases, was equal to that accorded prisoners taken by the Whites. There were also cases of horrible torture.

(Courtesy of Young Folks)

One frequently hears the old story that the men were lazy warriors and that the women did all the drudgery, and were practically their slaves; but here also one should stop to consider the facts. Indian men and women each had their respective work, just as we know them among white men and women, whether of the Colonial Period or of the present Machine Age. Mother usually cares for the meals; but she may also dig and cultivate the garden, besides helping at the barn or out in the fields, when the men are very busy. Indians did not know anything about a commandment forbidding adultery, and some of them lived a very licentious life, according to our Christian conceptions; but, are we in a position to cast even the first stone, as long as America has such an unfortunate and so deplorable a divorce record? Indians lived as the children of Nature; but we should live as becometh the children of the Light!

There is no certainty concerning the numerical strength of the Indians. Estimates vary from both extremes. Reliable authorities place the estimate at 500,000 natives for the present United States, exclusive of Alaska and the Insular possessions, at the time of the Colonial Period. It is estimated that approximately 200,000 Indians lived east of the Mississippi. Daniel Falckner, in a publication of 1702, is quoted as, "For every one hundred living thirty years ago, there is one today"; but there is no indication whether this was a general statement or true only of a specific section. History does record that there were serious epidemics even prior to the coming of the whites, as was the case in the locality settled by the Pilgrims. We also know there were many and fierce wars among the Indians which caused heavy losses prior to the Era of Colonization. The native population of Pennsylvania was not as dense as that of Massachusetts, or in the South and Southwest, or in Mexico and Peru. Dr. Speck of the Dept. of Anthropology, Univ. of Pa., is the authority for the statement that there were 5000 Lenape (Delawares) in the Delaware Valley (east of the Susquehanna in Pa., and in all N. J.) and that approximately 1000 out of that number lived in New Jersey.

Anyone consulting the bibliography listed above will readily be convinced that there should be much caution, concerning generalities about the Indians of America. There are usually many exceptions to any rules one may conveniently formulate—the cobbler needs many lasts, and the physician must prescribe for each individual patient. There is much room for archeological research, in fact, the writer has been informed by the Hon. Donald Cadzow, Pennsylvania Historical Commission, Harrisburg, Pa., that there has as yet been very little such scientific work in the present Bucks County, except by the late Henry Mercer, Sc. D., Doylestown, Pa. The author had been promised the use of a map, prepared by Mrs. Ann Shoemaker, Doylestown, Pa., showing all known Indian camps, sites, etc., as determined thru the work of Dr. Mercer and others; but the material recorded could not be re-investigated and verified and the map was, therefore, not available for

this publication. It is possible that such information may be accessible and may thus be preserved thru a later publication of the Bucks County Historical Society. In the publications of the Society (Vol. 1-VI) there is considerable information concerning the Indians of Bucks County.

A BRIEF HISTORY OF THE INDIANS

East of the Mississippi, from Georgia to Maine, But Exclusive of the Iroquois and the Lenape

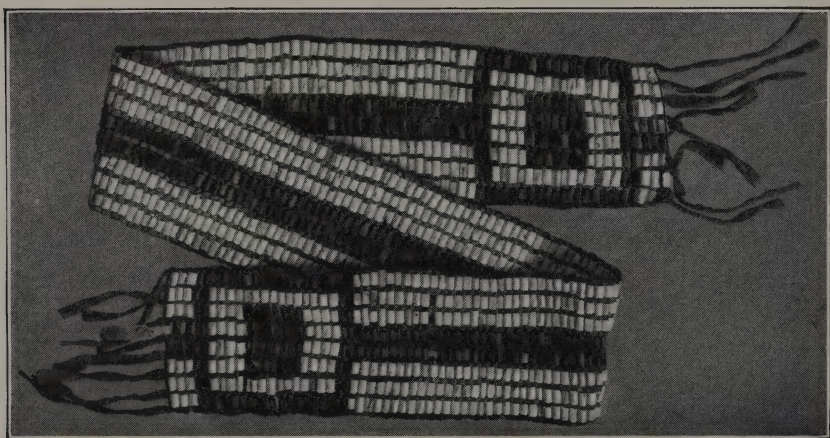
The approximately 200,000 natives, east of the Mississippi and from the Gulf to the Canadian border, were divided and subdivided that one unaccustomed to these names and classification becomes readily confused. Indians were often known by two and three different names, as was the case with those in the Susquehanna Valley who were known as the Susquehannas or Susquehannocks, Conestogas and Minquas. When joined with their allies, such as the Huron, the Erie, etc., they might have been known by several more names. The English usually called the Indians of a certain locality by one name and the French, the Dutch and the Swedes knew them by another, while the Indians themselves might have had as many more names for the same group.

In a general way, there were three great families, out of the fifty-nine linguistic groups in the whole United States, living east of the Mississippi and from the Gulf to the Canadian border. Those in the South, mostly Spain's allies in the early days, were known by the general name of the Mobile Indians. In most of New York and northwestern Pennsylvania, lived the Iroquois who were the most war-like, and who with about 2500 warriors controlled practically every thing east of the Mississippi, by the opening of the 18th century. They are supposed to have annihilated, even west of the Mississippi, many tribes of whom nothing has been known by the Europeans. But the largest family was the Algonquin, some forty tribes living from Georgia to Maine, who recognized the Lenni Lenape (called the Delawares or River Indians by the English, or Wolves by the French) of Bucks County and New Jersey as their "grandfather" or original people (the Indian meaning of the word Lenni Lenape). The Algonquin family extended into Canada and west of the Mississippi; but its eastern branch occupied most of the land between Georgia and Maine. There were also minor settlements of western Indians east of the Mississippi.

At the time of the first contacts with the whites, all Indians are supposed to have been using the bow and arrow and such typical Stone Age weapons; but there were early alliances with the Indians who not only wanted copper kettles but also fire arms. Champlain had formed an alliance with the Hurons and the Susquehannas against the Iroquois, even before the Pilgrims had settled at Plymouth, and it is quite likely that a few of them were

given firearms. It is a fact that the Dutch allied themselves with the Iroquois (especially the Mohawks) whom they equipped with muskets, in order to drive out the local Indians who hindered the settlement of New Amsterdam and the lower Hudson, and who did not have the trade in furs which the Mohawks, etc., offered. The Iroquois thus early came to be the enemy of the French and the ally of the Dutch and later of the English in the conquest of New England and the other native Indians east of the Mississippi. William Penn's first treaty was with the local Indians; but in all later treaties, the Iroquois were considered and by 1742 the local owners of the land were not only ignored but actually forbidden to do any selling of lands. The English of New England could always depend upon the Mohawks, whom the Indians of New England had come to fear, most likely because of their firearms at a time when they were not yet possible for the New England natives.

The Indians in the New England States were practically annihilated, enslaved or at least subjugated in the wars from 1637-1763—wars with the natives, or European Wars carried on in America between the colonies of England, France and Spain. The Indian allies became the unwitting vassals and often the uncontrollable marauders, ready to annihilate their own enemies and willing to do the bidding of the colonists who were prompted in their fervor, because of a nationalistic zeal or a religious bigotry. Maine was the home of the Abenake confederacy. New Foundland and Nova Scotia were the abode of the Micmacs. There were many dependent and allied tribes, not to be named in this general and very brief study for in practically every river valley in Maine there lived a separate group of the Abenake confederacy. Being nominally Catholic at an early date, these Indians were the allies of the French in most of the Intercolonial Wars.



WAMPUM BELT—USED AS A TREATY RECORD, AND AS MONEY
(Courtesy Lutheran Boys and Girls)



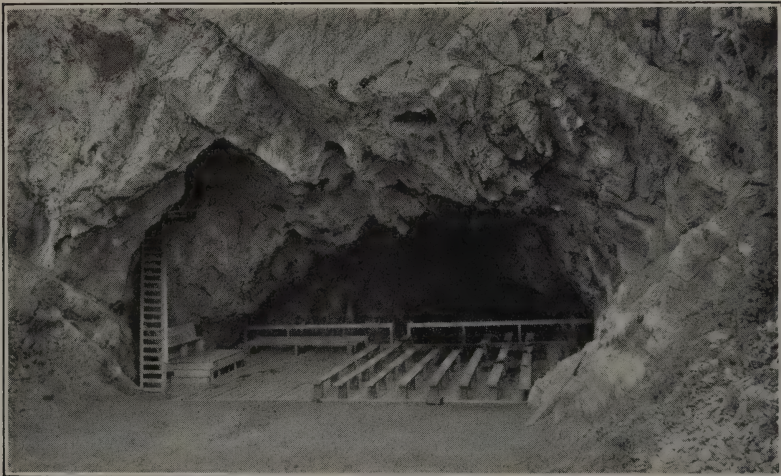
Stone Age Implements. 1 and 3, two forms of arrow-heads; 2, one form of many kinds of scrapers; 4, a ceremonial stone, shaped to represent the wings of a bird; 5, a fish spear; 6 and 9, ornaments to hang at the end of a string of beads; 7, a borer; 8 and 10, grooved and tangrooved axes or "celts."

(Courtesy Lutheran Boys and Girls)

The leading tribes in Massachusetts, Rhode Island and Connecticut, which were all English allies, were: the Massachusetts, the Wampanoags, the Narragansetts, and the Pequods. The Mohicans (Mahigans, etc.) lived mostly in the lower Hudson and eastward. Together with the Indians of Maine, and the help of the Mohawks and the Mohicans, particularly the last named, the United Colonies cleared most of the local Indians out of New England. The Pequods of the Connecticut were the first to be annihilated by 1637. Then followed the trouble with King Phillip, (son of Massoit, the King of the Wampanoags, etc.) whose people suffered a similar fate by 1675. After that the Narragansetts were punished. It was the policy of the English settlements of New England, as of

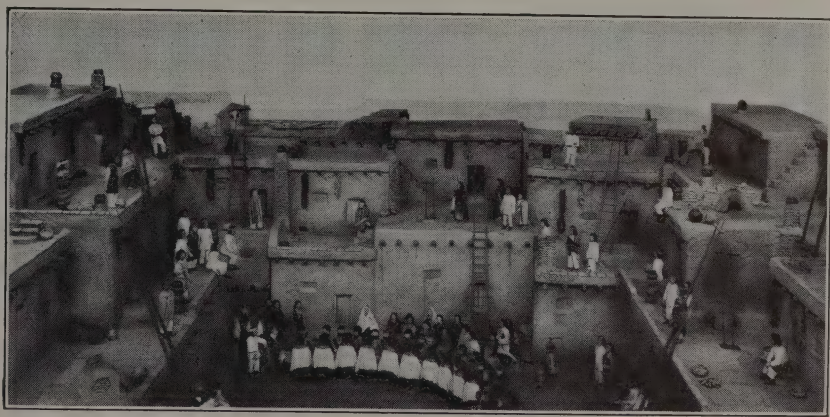
the Dutch in New York, usually to ally themselves with a more distant tribe to wipe out or to drive away the Indians who were closest to the settlements. This was the policy followed in clearing the Connecticut and the Hudson Valleys. In 1644, the Dutch killed 1600 natives at a time when the settlers in Virginia were also having serious Indian troubles and drove the natives far into the interior. The Swedes on the Delaware, always more friendly to the Indians than any other Europeans, prior to the time of Penn. feared the effects of such wars and for that reason Gov. Printz negotiated a new treaty on Tinicum Island, 1645, after there had been a threat of annihilating the Swedes. King Philip tried the plan of annihilating the English, in 1675, but failed; as also did Pontiac, an Ottawa Chief, 1763-69, and Tecumseh, a Shawnee Chief, in the War of 1812.

The history of the Indians in the South (in the Carolinas, in Virginia and in Maryland) was very much similar to the story of the New England natives. There were Spanish soldiers and Indian allies constantly harrassing them from the South, and there was some trouble with the French and their Indians from the West, as was particularly the case in the French and Indian War (1754-63). The natives in the proximity of the southern colonies (English) had so much trouble with the settlers and their Indian enemies that many of them by the beginning of the 18th century sought a haven in the West or by coming into Pennsylvania—among them were the Tuscaroras of Tennessee, the Shawnee of Tennessee and Florida, and the Conoy and the Nanticokes of Maryland. The Powhatan confederacy of Virginia seems to have been annihilated or at least subjugated in the early Virginian Wars.



Durham Cave originally 300 feet long. A Shawnee Indian site near Riegelsville, "Queen Esther's Drawing Room" on the left.
(Courtesy of Bucks County Historical Society)

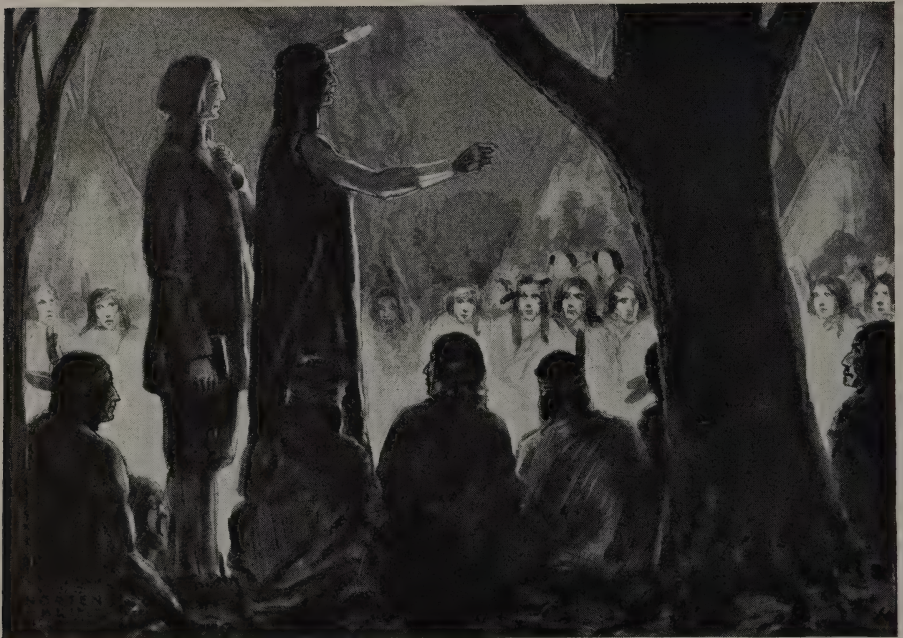
The Shawnee came into Pennsylvania by permission of the Penns and the Iroquois. Some of them settled near Riegelsville, some at Shawnee on the Delaware, some in the Wyoming Valley, while still others moved to Ohio where they had lived before they had made the trek to the South. The Tuscaroras and the Conoy, subjects of the Iroquois, moved along the Susquehanna until they came into lower New York. This is but an illustration of the effect the European War game had upon the natives of America—quite similar to the present World War, whatever the cause or its effect. England and France contested the possession of New England in the Inter-Colonial Wars (King William's, Queen Anne's and King George's—1689-1748). The supremacy, of the French or the English, in the Ohio Valley was the cause of the French and Indian War (1754-63), and the Shawnees from the South and the Munsie (driven from the Delaware Water Gap section in 1737) very naturally became allies of the French against the English, whom they had learned to hate. It was also very natural that the English settlers came to dread the ravaging and murdering Indians, and determined to kill them, as the Dutch had done in New York or the English had done in Virginia. Unfortunately one of the darkest pages in American History were the murders, in cold blood, of the Christian Indians at Conestoga, Pa., (1763) and of those at Gnadenhutten, Ohio (1781), as a result of the frenzied desire to kill all Indians. The Indians who made their exit, thru Pennsylvania, were divided in the days of the Revolution, as they had been before and ever since the arrival of European colonists. The Peace Party, among the Lenape, then living in western Pennsylvania and in the Ohio Valley, instead of on the Delaware where their homes had been in 1682, was under the leadership of Capt. White Eyes and favored the Colonists or was at least neutral; but the War Party, under Capt. Pipe, was definitely belligerent, thru the bribery of the British



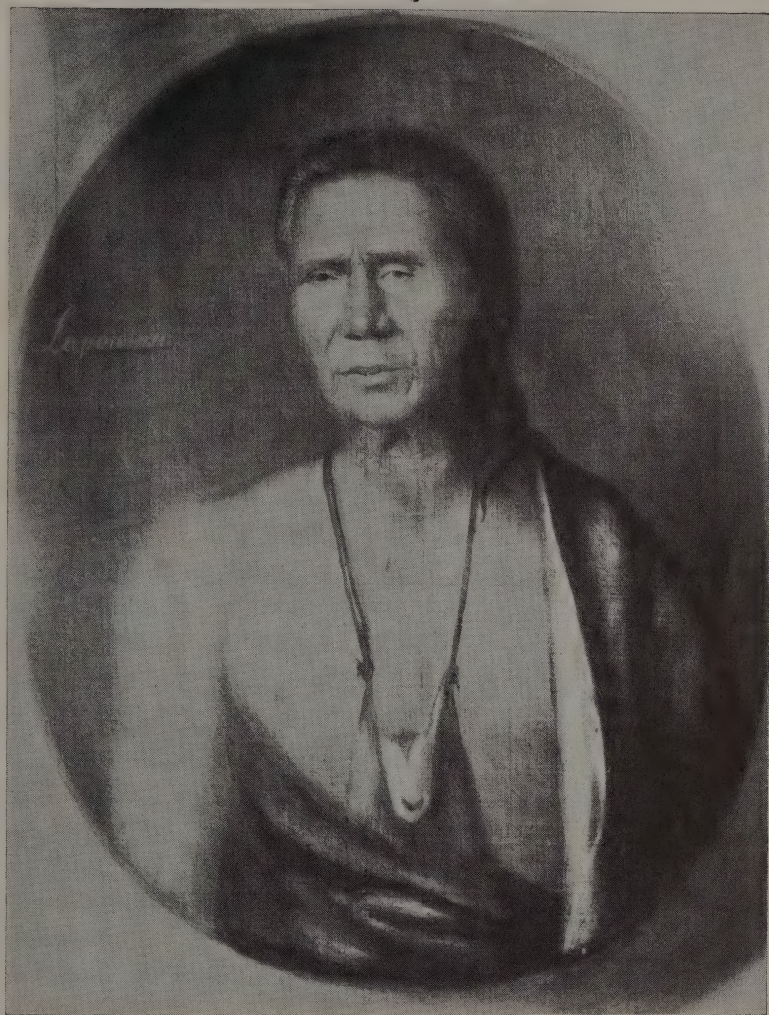
Pueblo Village in New Mexico—typical of Indian habitat of Southwest.
(Courtesy of Young Folks)

Commander at Detroit. The work of the Moravian Missionaries (particularly Zeisberger, Post and Heckewelder) deserves credit which American History does not accord them. Had all of the Indians allied themselves with the British, the American cause might have been lost. The Indian converts, many of whom remained true to their profession of Faith, also greatly helped in making possible the America of to-day. After the Revolution, the American armies moved against the Iroquois, many of whom had been allied with the British, and defeated them so that many of them sought new homes in Canada, whither many of the natives of New England had also gone a century earlier.

There are still some Indians among the present population in the United States, practically in every State if not actually so; but unfortunately, we have neglected these first inhabitants of the land and keep them on their restricted reservations, instead of teaching them to become worthy and honorable citizens, a privilege we accord the emancipated Negroes and the foreigners who come to our shores, many of whom are of a type inferior to the Indians who lived here at the dawn of History.



Indian Camp Fire Scene, typical of their social and civic life.
(Courtesy of The Young Folks)



Chief Lapowinsa (Lapawinsa), a Fork Indian Chief, living at Catasaqua, but claiming the ownership of the Indian lands along the Delaware River. He was an orator and was also present at Durham (1734) and Pennsbury (1735) and Philadelphia (1737). Portrait painted at same time and now in the same place.

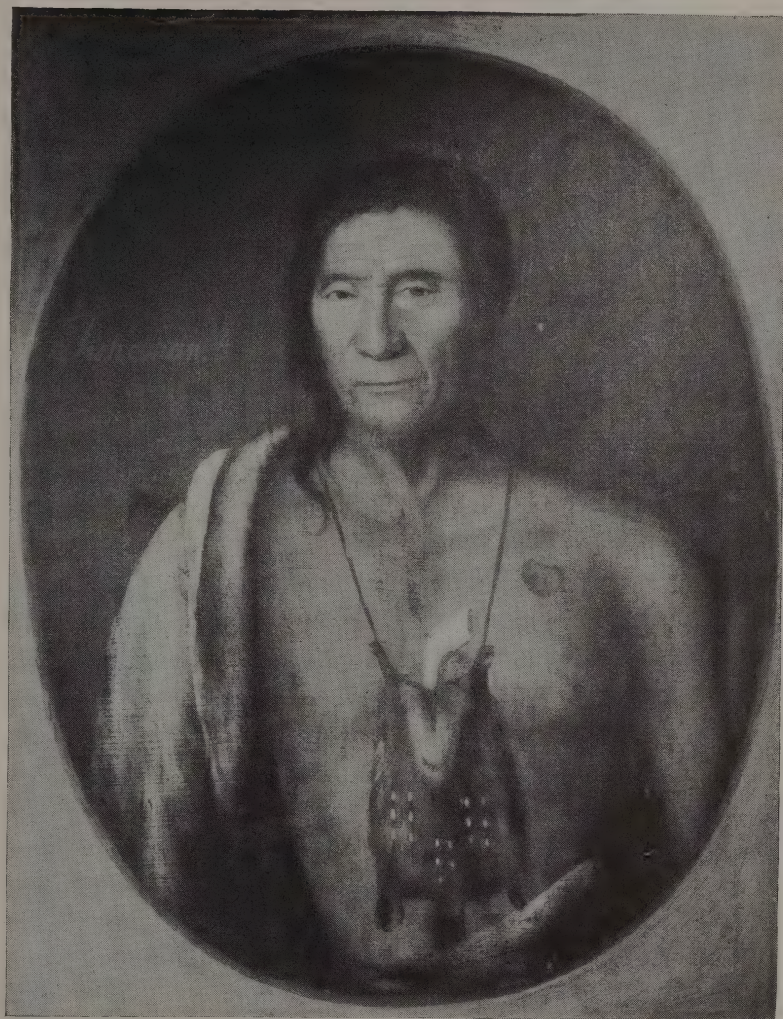
(Courtesy of Bucks County Historical Society)

THE HISTORY OF THE LENAPE

The story of the Indians is like the great ceaseless flow and ebb of the restless ocean. There is no lack of evidence concerning their eastward migration, and their westward recession is but of yesterday. One naturally inquires concerning the origin of these people; but there is no answer beyond their own traditions. In fact the only available information thus far, concerning their early history, is that embodied in their Traditions which have been accepted by Zeisberger, Heckewelder, the Hon. Sipe (author of "The Indian Wars of Pennsylvania" and "The Indian Chiefs of Pennsylvania"), Prof. Speck and many others who have investigated this subject. All one knows is that they came from the West, many summers ago, and that they migrated, with the Iroquois, toward the East. In due time the Iroquois settled around the Great Lakes, and the Lenape began their habitat in the valleys of the Potomac, the Delaware and the Hudson, with the Delaware Valley as the place of the Council Fires. Space does not permit a detailed explanation of the forty Algonquin tribes, which lived from Georgia to Maine; but all seem to have recognized the Lenape as the head of the Algonquin Family.

The Lenape, whose domains stretched from the mountains in eastern Pennsylvania and upper New Jersey to the Susquehanna basin and to the Atlantic coast and the Delaware Bay, were divided into three totem clans. They were known by their totem or animal name as Wolf, Turtle and Turkey or the Munsee, the Unami and the Unalachtigo, respectively. By the French practically all of them were known as the Wolf, and the English called the tribe the Delawares or the River Indians. The Munsee, being the more warlike, lived beyond the Lehigh River and formed a buffer against the still more warlike Iroquois. The Unami, recognized as the head clan from which the King of the Lenape was selected, were next having lands on both sides of the Delaware. The Unalachtigo lived further down the River and nearest the sea. According to the Hand Book of the American Indians, Bulletin No. 30 of the Bureau of American Ethnology, which information seems unquestionable, these three clans were further subdivided so that there were 12 Munsee, 10 Unami, and 12 Unalachtigo groups. The Munsee (also Minsi) held their Council Fires at Minsink, N. J. The Unami and the Council Fire for the whole tribe is supposed to have been held at Germantown or Kensington, tho the site of Playwick (near Wrightstown, Cf. Bucks County Historical Society publications, Vol. V, p. 497ff) may also have been of clan importance. The Unalachtigo clan gatherings were held at Burlington, N. J.

The Swedes, the Dutch and the English all purchased lands along the Delaware, from the Unami and the Unalachtigo, prior to the arrival of Wm. Penn, who made his first Treaty with these people in 1682. But the Iroquois came to claim their lands, and Penn for good reason, undoubtedly, came to recognize such a claim and in all later purchases dealt chiefly with the Iroquois. By



Chief Tishcohan (Teesshakomen, Tishecunk or Capt. John), a Delaware chief who lived on Hokendauqua Creek in Allen Township. He was among those present at Durham (1734) and Pennsbury (1735) and one of the twelve chiefs who signed the treaty concluded at Philadelphia (1737), preliminary to the Walk.

This portrait was painted in 1735—the original is in the care of the Pennsylvania Historical Society, Philadelphia.

(Courtesy of Bucks County Historical Society)

1724-42 all of the Lenape lands had been sold or they were dispossessed, and they unwillingly began their westward trek. They went to the Wyoming and the Susquehanna, as the Iroquois commanded them. Some of the Lenape had moved to the Ohio as early as 1724. The Munsee always looked upon the 1737 Walking Purchase as a fraud, which became one of the causes for the massacres of 1754.

As with the Indians of New England or with the natives of the southern colonies, there was no choice left them. They were commanded, and they migrated westward as the only way to save themselves. Some came as far south as Texas. Others escaped into Canada, where their descendants still live in the vicinity of Fairfield. Still others continued as far west as Kansas, from which place they were again brought into Oklahoma, where they are now a part of the civilized nations. The story of the Lenape in Pennsylvania was quite similar to that of the Indians of New England, except that it was a century later. The Iroquois who had helped the English in the Middle Atlantic section, as the Mohicans had served the English in New England, were also compelled to flee into Canada after the Revolution when the colonists were given a chance to punish these British allies.

Space does not permit one to narrate the happenings of these people from the dawn of American History until the remnant came to their more permanent homes in the present Oklahoma, where even now the discovery of oil has made them unwelcome. Much of the earliest history is still and will, undoubtedly, always remain dim and uncertain. Tamanend was their King in the days of Penn's first treaty, when he must have had his abode somewhere along the Neshaminy or at least in the present Bucks County; but not long after that the chiefs selling lands abode beyond the present bounds of Bucks County. In the days of Conrad Weiser and Shikellamy, the Iroquois deputy in charge of the Lenape and the Shawnees, the abode was in the Shamokin (Sunbury) section. The Hon. Mr. Sipe in his book, "The Indian Chiefs of Pennsylvania," gives a great deal of information concerning such Indian leaders, but most of them are not of the period prior to 1740 or within the bounds of the present or even old Bucks County. One of the native leaders whose name should always be remembered because of his endeavors to promote the welfare of his people was Capt. White Eyes. He urged the Christianization of the whole nation, the education of the youths, etc., by the days of the signing of the Declaration of Independence. But he died before the experiment became a reality, just as Gustavus Adolphus had died before his noble experiment could be founded. He tried to save his people in a manner entirely different from that tried by King Philip, a century before, who died a national hero, while Capt. White Eyes was thot an enemy of his people.



Wilapanoxwe (Walking with Daylight), also known as Chief War Eagle or Charles Weber, Dewey, Ohla., informant of Dr. Speck for "The Delaware Indian Big House Ceremony." A direct Lenape descendant, whose grandmother was a daughter of Capt. White Eyes. He accepted Christianity about thirty years ago, but has again renounced it and is a leader among those practicing Indian cults.

(Courtesy of Dr. Frank G. Speck)

THE LENAPE STONE



On the east side of the Durham Road, near the village of Mechanicsville, Pa., Bernard Hansel, in 1872 and in 1881, found two pieces of peculiarly shaped and engraved stone which scientists have since decided was formerly one stone. This stone, now the property of the Bucks County Historical Society, is described by the late Henry C. Mercer, Sc. D., in "The Lenape Stone or the Indian and the Mammoth."

On the one side of this unusual Indian relic is preserved the Lenape Tradition by the use of symbols which were intelligible to the medicine men who narrated a complete history by explaining those symbols set in their proper places about the intersecting and diverging lines.



On the reverse side of the stone is another aboriginal picture representing the Indians fighting the Hairy Mammoth. Dr. Mercer, in the text above mentioned, discusses the historicity of both these traditional accounts, and accepts it as a genuine Indian book.



THE PENN TREATY

Re-enacted in 1932 as a part of the Penn Celebration when two Indians from Oklahoma (Weber, center, and Anderson) took the part of Chief Tamanend and his brother, of the original Penn Treaty.

(Courtesy of Public Ledger)

CONTRIBUTIONS BY THE AMERICAN INDIANS

The ancient Greeks bowed before the military power of Rome, and in the course of time the valiant Romans were overcome by the hordes from the north; but in reality, in both cases the victors were influenced by the vanquished people and the civilization of the subject made the greater contribution to humanity. It would be very inaccurate to assume that the Indians of North America died without some contribution. Just as the New England Indians saved the Pilgrims, or the Virginia natives saved Jamestown, so also did the Indians of Pennsylvania make their contribution to civilization.

We are indebted to the Indians for the so-called "Irish" potatoes, for tomatoes, for corn (American maize) and much of our vegetable diet. Tobacco is also an American product, and its introduction in England by Raleigh is an often repeated story. We have learned many secrets from the Indians in the manner of useful herbs and native medicines. In the Colonial Days, Halle found the collection of American herbs a profitable by-product in its program of Missions and the planting of the Church in the American wilderness. America is at present learning the value of the "back to Nature" idea. We are developing camps for our youth, not for purely militaristic purposes, but because of the physical and moral benefits in character building. Few of us, as we take our auto trips and marvel at the beauties of Nature, realize that we are following old Indian trails thru the river valleys, just as the Indians did, long before they knew anything about Europeans or the present American engineering problems. Most of the routes of travel today, our largest arteries of commerce, whether they are north or south, east or west, were formerly Indian foot-paths or trails. The scenic route thru the Delaware Water Gap was so hazardous that, even by 1743 when Brainerd labored among the Indians of the vicinity, it could not be traversed by a man on horseback. The Sullivan Trail was begun after the Revolution, having been built for the army of General Sullivan when he routed the Indians who had assisted the British during the Revolution.

The Indians, having learned the unfortunate physical and moral effects of rum, became the first American advocates of Prohibition—an American experiment which other nations have followed after they saw the beneficial effects this noble experiment had among our people. Had the white men, in every colony, heeded the pleadings of the Indians and properly restricted the sale of rum, the Indian story would have been entirely different history. We, today, realize that Crime is very closely associated with the sale of rum; but, unfortunately, the Rum Industry has brought about the repeal. It was truly a lack of foresight not to regulate the sale of rum, in the early days when the Indians protested the evil; but the backward step, which America took when the Amendment was repealed, shows even a greater lack of judgment. It is an error which will cost America much more in finances and morality, than all the supposed prosperity will ever be able

to cover—even tho it provides old age pension and many such social schemes for the nation. Had we heeded the experience and the actual protest of the Indians, generations of the past would never have known the saloon and its evils. How much richer we would be for it!

Space is not allowed, in so brief a story, to mention the hundreds of Indian place names which are vivid daily reminders of the life and the experiences of the first Americans. Their language may have been deficient, may not have had any concepts of Christian truths, but they gave to the English language an almost limitless list of words which we have used for the past centuries, and which we will doubtless continue to use for the coming centuries. A very brief list will have to suffice as an illustration of this contribution and this constant reminder of the Indians (Cf. the Bibliography for fuller information).

Lehigh—the place of the forks (streams and paths)

Maxatawny—the bear's path creek

Monocacy—the stream with large bends

Manatawny—the place we drink liquor

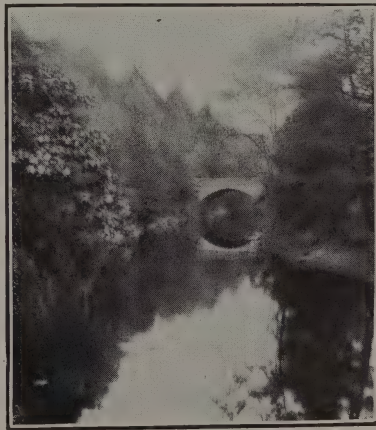
Neversink—the place we fish

Perkiomen—the place of cranberries

Tinicum—wooded Island

Tohickon—the stream of drift wood

But the list is almost endless, for in Pennsylvania alone, there are many counties, places, etc., reminding us of the Indians. Without furnishing the meaning of the words the following list, recalled at random, is offered as an illustration: Wyoming, Mauch Chunk, Conshocken, Tulpehocken, Passyunk, Manayunk, Conestoga, Paxatang, Macungie, Mahoning, Shamokin, Catawissa, Nescopeck, Nanticoke, Muncy, Kittanning, Shenango, Punxsutawney, Monogahela, Neshaminy, etc.



THE WISSAHICKON

CHRISTIAN MISSIONS AMONG THE AMERICAN INDIANS

If there is any page of American History brighter than the story of the Indian policy of Pennsylvania, it must be the narration of the almost universal effort of the Europeans to Christianize the natives. Strange as it may seem and contrary to the practice, as it actually was, there was not one, of the all colonizing nations of Europe, which did not make some attempt to teach the natives the concepts and the doctrines of Christianity.

It will not be possible to note all the worthy efforts and the noble sacrifices made for the spread of the Gospel. Bulletin No. 280 (Christian Missions among the American Indians) by the Board of the Indian Commissioners, Dept., of the Interior, Washington, D. C., and the texts indicated in the bibliography are the authority for the conclusions given below. Catholics and Protestants alike sacrificed in this work, tho unfortunately they often destroyed each other's missions, because of nationalistic zeal or religious bigotry.



Mission in Texas

One of the largest and most beautiful Missions in America, built in 1720. Still contains original carved statues and paintings, carried thru the wilderness by the Fathers.

(Courtesy of The Lutheran)

The Spanish began the work of Missions in the Southwest, as early as 1542, when the Reformation had just begun to bring the Gospel to the people of Europe. The California Mission, comprising twenty-one stations, begun in 1769 became the most conspicuous. When the Government disbanded and scattered this Mission, in 1834, there were 30,650 converts and great financial assets. St. Augustine, Fla., was the oldest Spanish Mission in the East. The twenty stations, comprising this mission, progressed

until the English captured and enslaved some 1400 Spanish Indians, many of them converts, after 1701. From 1700-20 there were serious wars between the Indians of the North and those of the South, seriously affecting the Colonies and Missions. The Indians were eternal enemies and could not understand why they could not carry on war with the Indians and the Colonists of the other colonies. Conestoga, Pa., was often the scene of torture, until the governments of New York, Pennsylvania, Virginia, etc., threatened a general war upon the Indians. It was during these wars that there were evidences of cannibalistic practices. The Spanish had also made attempts to establish missions in the Carolinas and in Virginia; but were unsuccessful, because the local Indians were allies of the English. Spanish missions greatly suffered thru the military defeat of Spain, as also was the case with the French Missions after the intercolonial Wars.

The earliest French Missions, in the territory of the present United States, began in Maine, as early as 1613. This work was destroyed by the English from Virginia, who had also very largely destroyed the Catholic missions in the South. By 1642, the French had also attempted work among the Iroquois; but this too was not successful. By the time Wm. Penn had come to live in Bucks County, the French had again re-established their work in Maine, and had formed a chain of Missions along the St. Lawrence, all along the Great Lakes and the Mississippi Valley. La Salle had made his voyage to the Gulf in the same year that Penn received his grant of Pennsylvania. By 1764, the French and Indian War was ended and the French support was withdrawn; but what was even a greater loss, the French Government expelled the Jesuits, the chief missionary agency. The French Government, just as the Spanish Government had done, thus hindered its own Missions.

But Catholic Missions, by 1750-60, had come to have an influence among the American Indians, even among the Middle Atlantic States where Catholicism had been least successful, for the reactionary Indian religion which appeared to hinder the work of the devoted Moravian Missionaries showed strong and unmistakable Catholic influences. The Indians had then come to have concepts of creation, an idea of purification thru emitics, indistinct teachings of heaven and hell and similar other Christian doctrines. These ideas were not of Indian origin and showed a strong Catholic, or possibly a Swedish influence. The grandson of Campanius reports that the Indians with whom the Swedes came into contact were ignorant of any Christian conceptions (1642-48); and reports of the early Dutch agree with this; (Cf. Donehoo's "Pennsylvania, A History", p. 37); but by 1750-60, the Moravians found many such ideas among the Indians in western Pennsylvania and Ohio. Whether it was from a Catholic or a Protestant source one cannot determine, but it was definitely a Christian influence.

The outstanding Protestant Mission was in New England, tho there had been early efforts in Virginia, under Alexander

Whitaker, who baptized Pocahontas, in 1613, and in the Carolinas, under Raleigh. Roger Williams, befriended by the Narragansetts when expelled by Massachusetts, began work among the Indians of Rhode Island as early as 1635. It never became a real Mission; but he saved Massachusetts during the days of the King Philip's War (1675).

The first real Protestant Mission in New England was by the Mayhews, who worked among the natives of Martha's Vineyard where work begun in 1643 was continued, by the family for three generations. The work of Eliot began in 1646, near the borders of the Massachusetts Colony. By 1650, the first Christian Indian village, Natick, was established. By 1674, there were fourteen villages of "praying Indians" with a total population of about 1000 people. This work, as had been the case with the Spanish and French Missions, was broken up during the King Philip's War (1675-76) so that by 1684 only four out of the fourteen villages remained. By the time of Eliot's death in 1690, after forty-four years of hard work, practically all was lost. By 1718, the work had become extinct as also did the language (Natick), a generation later.

Reports of the work, of the Mayhews and Eliot, led to the organization in London of a "Corporation for the Propagation of the Gospel among the Indians of New England", which was a great help in the Protestant Missions in America. Among the work assisted by this corporation, were the efforts under the Rev. John Sergeant (1734) and of the Rev. David Brainerd (1743), mostly among the Mohicans of Connecticut and eastern New York, tho Brainerd also had Missions in New Jersey and Pennsylvania. The Brainerd converts afterwards joined the Stockbridge (later Oneida, N. Y.) settlement, as also did the Sergeant converts, or became a part of the Moravian settlement.

All of the colonies of New England, despite all the Indians they killed or enslaved, had provisions in their charters and actually took legislative action to further the work of Missions. Militarism, a feeling of nationalism, and religious bigotry had a great deal to do with the failure of Missions in New England, just as Christian Missions in heathen countries are today suffering from such unfortunate hinderances.

There were early Catholic and Protestant efforts in Maryland, in Virginia and in the Carolinas; but as elsewhere, they were lost thru wars or thru the death and removal of the Indians. The Indian troubles (in 1622-76 and 1700-20) in Virginia greatly hindered Missions, and as in New England, caused settlers to seek the removal of all Indians. In Georgia, not begun until 1733, the Indians readily accepted General Oglethorpe as their leader, which the Indians of New England refused to do (1675), for it meant protection against the Spanish and their Indian allies. But no missions of great importance were established in these states. Most of the Indians were slain, enslaved or escaped to Pennsylvania or the West.

By the time the Swedes settled on the Delawares (1638) most of the Pennsylvania Indians were still in their native haunts; but with the selling of the lands to the Dutch, the Swedes and the English, they were constantly on the move. The first lands to be sold to the Europeans were those of the Unalachtigo (Turkey) and the Unami (Turtle). The Munsie were dispossessed thru the Walking Purchase of 1737. (Cf. Bucks Co. His. Soc., Vol. VI, p. 7ff). By 1742, the Iroquois, at the request of the Pennsylvania authorities, compelled them to vacate these lands (beyond the Lehigh) so it was very natural for them to seek the friendship of the French in the Ohio and become their allies in the wars (1754-64). Practically the only Missionary work among the Lenapes (Delawares) during these years was that of the Moravians. A splendid work recorded by deSchweinitz, by Loskiel, by Heckwelder, Thompson, etc., of the bibliography.

By the time Penn came to be the Proprietor of Pennsylvania (1681-2), many of the Indians, outside of this province, were seeking new homes. By the beginning of the 18th century, the Indians in Pennsylvania were in such confusion, due to the sale of lands and the invasions by natives from other states, and in such a degraded condition due to the unfortunate effects of rum, that Mission work had become much more of a problem than it ever was before. By the end of the first quarter, many of the natives in Pennsylvania had left their homes, and by 1742, the last of them were compelled to move. (Col. Paxson in his book, "Where Pennsylvania History Began", mentions the fact that a band of 40 Indians under Isaac Still left Lahaska for the Wabash in 1775. Unfortunately there is no data submitted for this statement).

Many of the Lenape had gone to the Ohio before or at least by 1724; having sold their lands (the Unalachtigo and the Unami) in Pennsylvania, and unwilling to accept the conditions of the Iroquois, they sought refuge among their kin in the West. Such unfortunate conditions greatly hindered the efforts of the Moravian Missionaries. The "Memoirs of Rev. David Brainerd" by J. M. Sherwood gives an account of his (Congregational) labors in N. Y., N. J. and Pa. The Quakers were always recognized by the Indians as their friends; but at no time, it seems, were there any real Missions by the Quakers (Friends) among the Lenape. Woolman's journey to the Susquehanna (1763) came the nearest approach to such an undertaking. The efforts of the Episcopalians to establish Missions were mostly confined to Virginia and New York.

EVIDENCES CONCERNING LUTHERAN MISSIONS, 1638-1740

As one reads the instructions of Sweden to Governor Printz (1642), and the purposes set forth in the formation of the Company to found a Colony on the Delaware, even prior to the death of Gustavus Adolphus, there is no question about the fact that Sweden proposed to Christianize the Indians. If the champion of

Protestanism might have continued as the ruler of Sweden, there is no doubt about the fact that the Swedish Colony on the Delaware might have had an entirely different career. Unfortunately his successors, Queen Christina and Charles XI, were of inferior standards and ability; and the Colony, begun as a noble experiment, was soon lost.

Correspondences which the writer received from Sweden—from the Archivist at the request of the King of Sweden, from the Archbishop of Sweden, and from Dr. Per Pehrsson—all bring the same information, that much of the correspondences between the Colony and Sweden has not yet been published in English, and

LUTHERI Catechismus/

Sfversatt

på

American - Virginiske

Språket.



Stockholm/

Tryckt vthi thet af Kongl. May^{tt}. privileg.
BURCHARDI Tryckeri/af J. J. Wenath/f.

ANNO M DC XCVI.

Title Page of the Campanius Catechism
(Courtesy of Miss Emma Schmauck)



Zeisberger (Moravian) preaching to the Indians. An experience similar to that of the Swedish Missionaries, 1638-1740.

that Dr. Amandus Johnson, Head of the John Morton Memorial Library, and the author of "The Swedes on the Delaware, 1638-55", is the only American authority upon the subject of the Swedish Archives. Dr. Johnson, occupied with work for his 1938 memorial publication, has promised the writer some assistance thru his personal translations from the Swedish Archives; but it may not be possible for this publication. However, Dr. Johnson has assured the writer that his translations, when accessible, will definitely prove such Missionary effort on the Neshaminy, as well as the generally accepted story of the Campanius work on Tinicum Island, where the Indians came to hear the Word and to inquire concerning the Christian teachings, as the writings of the grandson of Rev. Campanius inform us (Cf. Holm's "History of New Sweden").

The Campanius translation of the Catechism, made in 1643-48, was undoubtedly used in manuscript form, prior to 1648. At present there is little evidence concerning the Missionary work of the Swedes from 1648-97. In 1697, the requested clerical help arrived in the persons of Rudman, Bjorck and Auren, who brought with them the Bibles, Catechisms, etc., requested by Springer, the lay reader at Wicaco. There is no question about the fact that Springer instructed Indian children prior to 1697, or that Auren attempted missionary work in the Interior, which evidently was in the Lancaster section, as he later became associated with the Ephrata Cloister. Lutheran historians all accept the general story of Swedish Indian Missions (Cf. Wolfe, Jacobs, Schmauck, Keiser, etc.); but unfortunately, the complete data concerning such work prior to 1740 is still unavailable.



Dr. Knubel, President of the United Lutheran Church, greeting Malcolm Mitchel, the interpreter, at Rocky Boy.

The Swedish Colony on the Delaware had been conquered by 1655 after which, until 1697, Swedish help or influence was of minor significance. Even after 1697, it was hardly more than was absolutely necessary for the colonists. After the coming of Penn (1682) the Indians along the Delaware were on the move so that most of them left their native haunts from 1724-42. But just as the translations of Eliot (1646-98) were for a particular group of Indians, and because of definite work among them, where results were fortunately actually recorded, so it is logical to conclude that the Campanius Catechism is also the evidence of a more definite Lutheran Missionary Work, than has been hitherto credited to our Lutheran Church—the most definite proof of which is still to be found in the unpublished Swedish Archives. There is ample evidence concerning such Swedish-Indian contacts, and their friendly relationship (Cf. Paxson's, "Where Pennsylvania History Began", p. 38).



Old Zion's, Phila., at the time of Washington's funeral. Indians also attended Swedish services on Tinicum Island in the days of Campanius, 1642-48.

(Courtesy The Lutheran)

(50.)	(51.)	
wår föklige wille/ och för- tager all ond råd och dref- swulens anslag / hwilka icke tilståndia / at wiij helga Gudz Namn/ och at hans riike må tilkomma : Och at han styrker och behåller oss fasta i sin ord och i tro- ne in til åndan. Thet är hans gode och behagelige wille.	sheu, i heu, suhwijwan Renappi, niarta æppe nirōna chintika, Kōnna paape Suck nje pōhw, taani ūnnar chintika, Kōnna Hocquaeslung ock Hackingz Saccheeman, hārit Manetto, maranijro, Kotz nje te- nāckot paentore, ock æppe Keene itta, nje tāiman nirōna sheu Pōon.	
IV. <i>Nehrwo chintika.</i> Nirōna sheu pōon pæta chijr jocke. Then Fierde Bōnen. Wårt dageliga Bröd giif oss i dag. Mochijrick Saccheeman, Hocquaes- lung ock Hackingz hārit Manetto, pæ- ton ock sheu Pōon nūtko, chif bo nāttaas sheu,	Zuru förstår tu thetta? Swar: Gud gifwer och dageligt Bröd/ af blåtta nåd / dagelig dags allom menniskiom / vtan wår bōn: Men wiij bidie i thenna Bōn / thet Gud wille laga / at wiij sådant mågeför- stå / och med tackfäijelse vndså wårt dageliga Bröd. Hwad är thet ? Swar. Gud gifwer wål / vtan wår Bōn / dageligt Bröd allom menniskiom : Men wiij bidie i thenna Bōn / at han wil låta oss förstå / och med tackfäijelse vndså wårt dageliga Bröd.	Versio. LUTH. D 2 Cheke

pp. 50-51 of Campanius' Translation of the Lutheran Catechism, showing the fourth petition of the Lord's Prayer, in the Lenni Lenape tongue and in the Swedish.

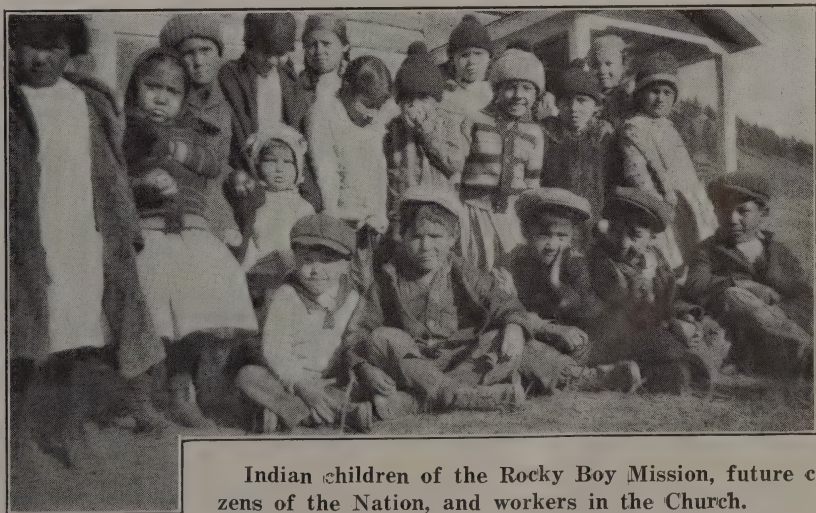
The Campanius explanation of the passage was in the Indian and the Swedish, but Luther's version, in German, was also given.

The petition, "Give us this day our daily bread," was freely translated by Campanius into the Indian language so that it reads, "Give us this day a plentiful supply of venison and corn." This was intelligible to the Indians.

Dr. Frank G. Speck, of the Anthropological Dept., of the Univ. of Pa., who has been carrying on research work among the Delawares (Lenape) in Oklahoma and Canada, for a number of years, assured the writer that the Campanius Catechism was in the Lenape or Delaware language rather than in the language of any other Indians with whom the Swedes associated. Portions of the text of the Catechism, now in the Library at the Philadelphia Seminary, were read by Dr. Speck in the presence of the writer. He was assisted by Charles Weber (Chief War Eagle) and James Anderson, Indians from Oklahoma, who were east for the Penn celebrations in 1932. Weber is the informant for Dr. Speck, in his

research work and publications for the Pennsylvania Historical Commission, and both of the above Indians agreed with Dr. Speck that the Catechism is in the Delaware language, with such changes as might be expected under the circumstances. Dr. Speck's "A Study of the Delaware Indian Big House Ceremony" (1931), published by the Pennsylvania Commission and the texts by the Moravian Missionaries are possibly the best authorities on the subject of the Lenape native concepts and ceremonies.

Comparing what little information there is available, concerning the Lutheran Missionary efforts on the Delaware, with work now being done at Rocky Boy, Montana, it seems that the attitude on the part of the Indians and the results are very much similar, tho there be a difference of several centuries in time. Space does not permit one to quote, "The Speech Delivered by An Indian Chief, in Reply to a Sermon by a Swedish Mission" (Pennsylvania Historical Society Library, Ab. Vol. 9, p. 4), at an Indian Treaty held at Conestoga, about 1710, but the attitude manifested and the arguments presented are quite similar to the opposition to the Moravian work. The same can be said when this speech of 1710 is compared with the attitude manifested at Rocky Boy, where the writer has first hand information thru Miss Florence L. Buckner, a member of our parish who has been the parish worker at Rocky Boy, since 1929. When Mission work was begun in 1920, the Indians, who before 1916, when the Reservation was begun, had actually sought food in the garbage cans in the city of Havre, opposed it, drawing up a petition against it. But the Mission has made progress for today practically 10 per cent of the approximate population of 675 on the reservation have become baptized. The Indians are coming to have more confidence in the Missionaries (Rev. and Mrs. William Gable and Miss Buckner) and readily



Indian children of the Rocky Boy Mission, future citizens of the Nation, and workers in the Church.

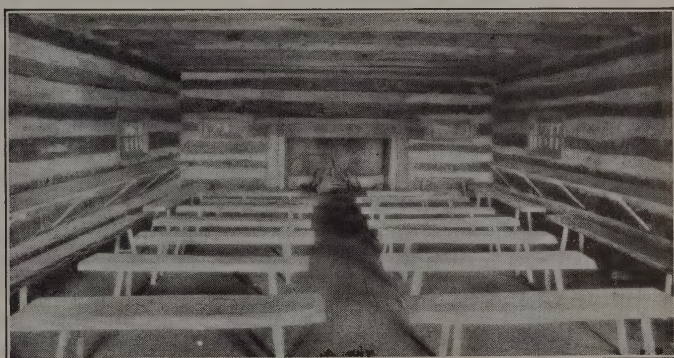
come to them for medical and physical help. Attendances at Church services are increasing and the attitude, thru the help of Malcolm Mitchel, the interpreter, and his family, is improving. The work is progressing, and it is hoped that before long an Indian congregation may be organized. Malcolm Mitchel is quoted by Miss Buckner as saying, that the future of the work rests with the children; that tho many of the older folks will not turn from their native religion, he feels confident that the Sun Dance will soon be a ceremonial of the past. According to Dr. Speck, there is at present a reactionary tendency among the Indians, which may be similar to the attitude manifested in 1750-60, and this may be a real indication of the progress of Christianity. The present Indian Commissioner, the Hon. John Collier, has recently emphasized the idea that Indians are not to be molested and that they are to be allowed freedom to exercise their native customs and beliefs. Miss Buckner feels such an attitude may prove a hinderance to the spread of Christianity; but the signs are indeed very encouraging, for the Indians themselves are beginning to appreciate the value of Christianity, as shown in the lives of the Missionaries, which is always the most convincing evidence.

Unfortunately the writer has not been able to ascertain just who the Swedish Missionary was who spoke at Conestoga, about 1710, or who the chief was who made the reply; but it is offered as an evidence that there was such a Lutheran effort to Christianize the Indians. It was beyond the bounds of Bucks County, but at a time when the Indians were still living here and undoubtedly represented at the gathering. The Pidcock Trading Post (at the present Washington Crossing) and the treaties with the Indians at Pennsbury (Falls Twp.) and at Durham (Durham Twp.) as late as 1734 and 1735 were opportunities for similar preaching of Christianity. Data concerning such contacts was not accessible to the writer.

The attitude of Rudman, first Provost of the Swedish Churches, and of Bjorch, both of whom arrived in 1697, was favorable toward work among the Indians, for both refer to the possibilities of such work. When Rudman served at Molatton (Douglassville near Pottstown) and visited at Easton (1701), it is more than likely that he not only served white settlers but that he also had contact with some Indians. One believes this to be true, particularly in the case of Easton (Philipsburg, N. J.) where there was a strong Indian settlement, whose chief shared in the Penn treaties and which tribe had undoubtedly formerly lived lower down on the Delaware, and were, therefore, under Swedish influence. The attitude of these Indians was favorable. The Indians in the Forks section, early Moravian converts, were undoubtedly also in contact with the Swedes prior to 1740, for when Brainerd served in this community, (1743) he found them quite responsive, as compared with the more depraved elements on the Susquehanna. Among some of the Moravian converts, after 1740, one finds Lenapes who were born as early as 1646. Tho there is no indication to show

just where they were born, it is very reasonable to presume that they felt some influence of the Treaty on Tinicum Island (below Phila.), in 1645, for the Indians remembered William Penn long after he had died. Even today, the Indians in Oklahoma recall the treatment of Penn while their forefathers lived on the Delaware. At the time of the famous Penn Treaty, in 1682, the Indians recalled the fact that there had been a fervent friendship between them and the Christians living on the River. In want of more definite data, the writer offers these evidences concerning such Lutheran influences.

If Penn had granted the request of the Swedes and allowed them to settle in Bucks County, instead of settling them in Amity (Berks Co.), there might have been an entirely different Indian policy after 1754. As already stated, Rudman and Bjorck, who with Auren arrived in 1697, were favorable toward the Indians. The efforts of Auren, among Indians in the Lancaster section, (Cf. Proud's "History of Pennsylvania"), have already been referred to in this sketch. Prior to 1655, the Swedes had contacts with In-



First School House in Ohio—typical of many in Bucks County



Reconstructed Church and Missionaries' Cabins in Schoenbrunn, (New Phila.), Ohio.

dians as far removed as Lake Erie, if the writer is correct in his recollection of data not noted at the time.

The Penn Treaties by 1701 involved Indians of several colonies and just as Conrad Weiser (Lutheran), shaped and controlled the Indian policy over a territory of hundreds of miles, it seems logical to accept the idea that the Swedes, long after the colony had been conquered, exerted an influence for which they have never been properly credited. Samuel Hesselius, Provost of the Swedish Churches, after Rudman, was interested in Work among the Indians, tho unfortunately here too the exact data is not at hand. Just as the Indians came hundreds of miles, and in large numbers, at the time of the Treaties, prior to 1742, so one can confidently feel that there were inquirers among the Swedes who came 100-300 miles, as was the case with some of the Brainerd and Moravian converts. It is very probable that the Lenape who left Bucks County prior to 1724 carried with them, into the interior some favorable impressions of their contacts with the Swedes and that later they joined the Moravian Missions.

The above information is submitted, hoping that some one may some day be able to more definitely prove the truth as to the history of Lutheran Missions, 1638-1740. One can readily understand why there have not been more definite evidences concerning such work in the past. The Swedish colony itself had a very brief history, 1638-55, just about the same number of years as the history of the present Rocky Boy Mission (1920-35). There were many hindrances to the colony itself and the Missionary work could not have been what it was planned; but comparing it with voluntary Mission work elsewhere one can believe that its career was favorable. The Spanish and the French Missions practically collapsed with the defeat of the military power of these countries. The Protestant efforts in New England were lost, thru the wars, thru the enslavement or the removal of the natives, or it became a feeding for some other missionary activities, as was the case with some of the Protestant converts who joined the Catholic French Missions. Many of the Brainerd converts joined other missionary enterprises, chiefly the Moravian, and so the Swedes doubtless did some sowing which bore fruitage under the Moravian Missions unfortunately to again be destroyed by war.

If it took Robert Morris seven years to win his first convert in China, and if the present Liberian Mission (U. L. C.) is so uncertain, because of the nomadic condition of the natives, that the officials seriously consider discontinuing the work, because of lack of visible evidence, one readily agrees that the Swedish Mission was not of minor importance and that its history should be more definitely preserved.

DATA SUBMITTED BY DR. AMANDUS JOHNSON 10-2-35

"The first Lutheran pastor on the Delaware to tell the Indians about Christianity was the Rev. Reorus Torkillus, Swedish Lutheran pastor for the colony established in 1638. The Rev. Johan Campanius next labored among the Indians. He found them very much interested in Christianity, and, therefore, translated the Lutheran Catechism into their language in the years 1644-48. (Cf. *Lutheri Catechismus*, Foretal, 3-4).

"The Rev. Erik Biork, who was pastor here from 1697-1713, did missionary work among the Indians and converted some (Cf. Biork's letters to Sweden, 1697-1710). In his letter of October 29th 1697, to Dr. Collmodin, he says: 'They (the Indians) are very anxious to hear the Catechism, which the Swedes explain to them in their language, for they (the Swedes) know it as well as their own; so that one and another (some) of the savage people have talked to Carl Christopher Springer and asked him to teach the Catechism to their children. Who knows what the good God in time will do? We are indeed requested to do so (teach the Indians Christianity) and we shall not spare anything, when we get a little leisure and have learned their language.'"

Dr. Johnson, commenting upon the above, calls attention to the fact that the Swedish authorities at Stockholm and at Upsala had requested the Lutheran pastors to do work among the natives. The Catechisms, sent with the new Missionaries (1696) and printed at the expense of the King, were in response to the request of Springer who actually taught some Indians this Catechism, even prior to 1697.

"The Rev. Andreas Sandel, who served among the Swedes, 1702 to 1717 or 1719, also did missionary work among the Indians. In June, 1703, he complained that the task was difficult for the Swedish pastors, because the Indians roamed about so much. The Rev. Andreas Hesselius, 1712-23, also did considerable work among the Indians and converted 'several', altho all but one 'fell away' again (Cf. *Kalm, Resa till Norra Amerika*, IV, 155-156)."

Acrelus in his *History of New Sweden* supports the general story of Lutheran Missions among the Indians, just as do the accounts by Drs. Schmauk, Jacobs, Wolfe and Keiser. Auren must have done considerable work in the interior (Lancaster section) tho it is not definite as to whether or not he made converts among the Conestoga. The Indians were always favorable toward the Swedes and prepared the way for William Penn and for the Moravian Missions, after 1740, whose Missionaries early visited among the Indians and the Swedes.

INDEX A

(Confined to Bucks County congregations and pastors)

	Page
Ahl, Peter	37
Almont, Jerusalem (Ridge Road)	2, 6, 61-66, 90, 97, 117, 119
Altar of Caen Stone from France	90
Andrea, John	15
Andrews, Rev. Edwin W.	44, 60, 61, 65, 66
Anniversaries (Cf each congregational history)	
Appendix showing marginal references	2, 131-134
Applebachsville, St. Paul's, ...	2, 11, 80, 97
Argus (Cf St. John's, Ridge Valley)	
Attleboro (Cf. South Langhorne)	
Banch, John, A Swedish Missionary	13
"Bar Church"	8, 9
Barn used as a church	55
Battle's History of Bucks County	33, 61, 92
Becker, the Rev. James L., ...	16, 33, 40, 43, 57, 87, 113, 114
Beer, the Rev. Phares	121
Behler, the Rev. Preston A., ...	50, 54, 104
Berkemeyer, the Rev. Ferdinand	10, 16, 50, 52, 56, 63, 66, 86, 91
	92, 97, 99, 102, 104, 113, 114
Bertolet, the Rev. Ulysses S. G., ...	129
Bickel, the Rev. Henry M., ...	83
Biemuller, the Rev. Andreas	122
"Birkensee"	8
Bomberger, the Rev. Henry A.	71
Boyer, the Rev. Elmer D., ...	5
Boys' Conference Entertained	110
Brick Church at Tinicum	32, 33
Bridgetown (South Perkasio)	77, 86, 97, 102
Bristol, Christ's Evan. Lutheran	122
Bristol, Zion's Evan. Lutheran	122-25, 126, 128
Brobst, the Rev. Charles F.	52, 60, 106, 121
Brotherhood	36, 52, 105, 106, 110, 111, 125
Buckner, Miss Florence L.	110
Buehler (Buhler), the Rev. William R.	93, 108
Bucks County	1, 13, 24, 54, 125
Carnegie Organ	67, 95, 105
Carty, the Rev. Arthur	123
Cassaday, the Rev. Ernest	128
Catechetical Class, the largest in history	111
Centennial Organ	50
Chalfont, St. James, ...	2, 82-85, 97, 133
Chancel beautified	95
Charter of incorporation	108, 113, 128
Choir gowns	41, 44, 85, 90, 95, 111, 114, 115
Christian Life Course	96, 110
Christ's, Springtown	2, 101, 134
Christ's, Tinicum (Cf. Tinicum, Christ's)	
Christ's, Trumbauersville	2, 38, 42, 132
Chronological arrangement of Congregational Histories	2, 131-134
Church Record	24, 50, 91, 92, 108
Clerical Robe	65, 85, 90, 95, 111
Cole, the Rev. John I.	22, 79
Coleman, the Rev. David L.	92, 93
Collins, the Rev. Benjamin B.	83
Commissioning of parish worker	110
Committee, the Building	60, 63, 80, 108, 116, 128
Common Service Book	59, 85, 90, 109
Congregation shows appreciation of pastor	90, 115
Cope, the Rev. Mahlon F.	11, 68, 81, 106
Corner stone laying	59, 63, 68, 74, 78, 80, 92, 101
	107, 113, 116, 117, 128

Craig, the Rev. George W.	125
Cressman, the Rev. Mark	83
Croman, the Rev. Frank	115
Cross, placed upon the church	95
Croydon, St. Luke's	2, 130, 134
Dannapfel, the Rev. Charles B.	5
Daugherty, the Rev. Silas D.	123
Delegates to the Min. of Pa.	74
Delegates from "Tohecka"	8
Delp, the Rev. William	83
Diehl, the Rev. George	72
Diehl, the Rev. Samuel S., ...	19, 22, 79
Documentary History of Synod	24
Dorcas Society	114
Doylestown-Dublin parish	93, 108
Doylestown, St. Paul's	2, 91-96, 97, 108, 133
Dublin, St. Luke's	2, 34, 57, 60, 91, 93, 97, 107-111, 134
Ducktown (Cf. Richlandtown)	55
Duplex Envelopes	74, 95
Durham Evan. Lutheran	2, 24, 45, 133
Durner Organ	39, 50, 98, 114
Dutch Lutherans	13
Earliest members	19, 20, 50, 82, 107, 116, 122, 123, 126, 129
Early churches	4, 7, 15, 19, 23, 28, 55, 72
Early settlers	28, 48, 55
East Pennsylvania Synod	47, 74, 83, 123, 124
Emory, the Rev. William S.	20, 22, 25, 28, 32, 36, 37, 47, 70, 101
Enderlein, the Rev. John M.	10, 19, 24, 25, 36
Envelope system of finances	95
Episcopalians	14
Espich, the Rev. Christian	5, 42
Executive Secretary of American Missions	110
Faber, the Rev. George E.	83
Feaster Burial Ground	13
Ferndale, St. Luke's (Cf. Nockamixon)	
Fetter, Rev. Clinton R.	16, 17, 60
First District Conference	39, 113
Fisher, the Rev. Allen S.	34, 37, 60, 109
Fitting, the Rev. Harry W.	60, 100
Flatland (Cf. Richlandtown)	55
Fleck, the Rev. Cyrus L.	74, 79
Fluck, the Rev. William A.	34, 37, 109
Foreword, Congregational Histories	1
Fox Graveyard, Tincum	32
Fox, the Rev. John	37, 79
Frankenfield, the Rev. Ira	11
Frederici, the Rev. John	24
Frederici, the Rev. Solomon	25
Fretz, the Rev. Franklin K.	100, 114
Fritz, the Rev. John H.	92, 93, 108
Frogtown (Cf. Richlandtown)	55
Frytown (Cf. Richlandtown)	55
Furman, the Rev. Wilmer F.	11, 17, 82
Gardner, the Rev. George C.	11, 81, 99, 100
Geissenhainer, the Rev. A. T.	92
Geissenhainer, Sr., the Rev. F. W.	5, 15, 42
General Council	47, 101
General Synod	25, 47, 101
German Lutheranism begun in America	1
German Lutheran, Ottsville	2, 32, 70, 133

German Reformed	45
German Townships of Bucks County	1
Gettysburg Seminary	25, 47, 83, 101
Good Shepherd, Southampton	2, 129, 134
Groff, the Rev. Johnson R.	95
Groh, the Rev. Leonard L.	11, 57, 68, 81
Grossman, the Rev. Henry C.	83
Haase, the Rev. Otto	8, 9, 24, 25
Hackenberg, the Rev. Jacob A.	83
Hallesche Nachrichten	14
Harter, the Rev. Norman N.	128
Hartzel, the Rev. Jonas M.	83
Hashinger, the Rev. Roy	125
Hassler, the Rev. John W.	82
Hays, the Rev. Clifford	125
Hecht, the Rev. Anthony	16, 22, 25, 37
Heilig, the Rev. George	92
Heilig, the Rev. Theophilus	72, 74, 79
Heist, the Rev. William S.	128, 129
Hillpot Graveyard at Tinicum	29, 30, 32, 34
Hillpot, the Rev. Joseph T.	37, 57, 68
Hilltown, St. Peter's	42, 48, 54, 60, 86, 97, 133
Hinke, the Rev. William J.	10, 14, 15, 22, 24, 25
Horne, the Rev. Abraham R.	39, 57, 68, 69, 87, 93, 108, 114
Hunton, the Rev. William L.	128, 129
Independent Lutheran Ministers	8, 10, 15, 19
Indians buried in Bucks County	63
Individual Communion Service	59
Jacoby, the Rev. Robert M.	92
Jefferis, the Rev. Charles W.	95, 96
Jerusalem, Almont (Cf. Almont)	
Keedy, the Rev. Cornelius L.	72, 79
Keller's Parish	57, 60, 68, 81, 82, 97, 99
Keller's, St. Matthew's	4, 7, 8, 10, 11, 15, 17, 19, 22, 24, 25, 37, 47, 57, 69, 81, 97, 119, 131
Keller's-Tohickon parish	69, 82
Kemmerer, the Rev. William B.	10, 11, 42, 50, 52, 60, 63, 66, 67, 69, 78, 97
Kern, the Rev. Rufus E.	11, 40, 68, 81
Kidd, the Rev. Elmer S.	40, 44, 65, 66, 90
Kingsley, the Rev. Robert F.	83
Kintnersville parish, ...	24, 47, 50, 81, 101
Kistler, the Rev. Henry M.	5, 6, 44, 60, 66, 69
Kistler, the Rev. Reuben B.	11, 57, 60, 68, 81
Kistler, the Rev. William U.	5, 6, 7, 44, 60, 65, 69
Koder, the Rev. Lester	11, 17, 82
Koser the Rev. David T.	74, 79
Kramer, the Rev. Elmer	110
Kramer, the Rev. John P. F.	22, 25, 37
Kuehner, the Rev. Milton J.	50, 54, 104
Kurtz, the Rev. William	8
Language, English displaces German	25, 92, 93, 95
Ladies' Aid Society	95, 98, 119, 125, 130
Landis, the Rev. Elbert E.	40, 41, 42, 57, 59, 60
Laury, the Rev. Preston A.	33, 39, 40, 57, 63, 65, 66, 119
Lazarus, the Rev. George M.	11, 39, 81, 82, 87, 92, 93, 97, 99, 108
Light Brigade	96, 110, 119
Lizel, the Rev. John W.	15, 28

Lower Tinicum parish	93, 108
Lutheran Congregational Histories	1
Lutheranism in the County Seat	91
Lutherans (Cf. each congregational article)	
Luther League	44, 90, 95, 96, 104, 109, 119, 125
Luther League Training School	34
Lynch, the Rev. Robert B.	37, 44, 108, 114
Mann, the Rev. William J.	87, 92
Map of Bucks County (explained Cf 2)	3
Marshall Graveyard in Tinicum	30
Mattern, the Rev. John W.	6
Maurer, the Rev. Jacob E.	83
Mayne, the Rev. Joseph W.,	37, 71, 93, 109
McCron, the Rev. John	72
Melchior, the Rev. Oliver H.	22, 25, 47, 101
Members of present Church Councils (Cf. each congregational article)	
Memorial Pipe Organ	95
Mennonites	63, 80, 101, 103, 107, 109
Mensch, the Rev. John N.	10, 20, 22, 25, 31, 37, 47, 50
Miller, the Rev. Charles (Cf. Clinton P. Miller)	22, 25, 31, 32, 37, 47, 70, 81
Miller, the Rev. Curtis A.	52, 105
Miller, the Rev. Edwin L.	93
Miller, the Rev. Frederick J. or Jacob F.	19, 20, 36
Miller, the Rev. Henry S.	10, 22, 25, 31, 37, 47
Miller, the Rev. Jacob	5, 6
Miller, the Rev. Raymond C.	74
Mission established in Bucks County	126
Missionary supported	52, 106
Mogel, the Rev. Charles L.	22, 79
Moller organ	74
Morell, the Rev. Elias	83
Muhlenberg, the Rev. Frederick A.,	5, 6, 87
Muhlenberg, the Rev. Henry M.	1, 5, 6, 8, 13, 15, 25, 28
Muhlenberg College	37, 57, 87, 90, 114
Muhlenberg Memorial	54
Myers, the Rev. Linden F. M.	83
Neikirk, the Rev. R. Henry	74
Neshaminy Mission	2, 13
Nickel, the Rev. Warren	11, 39, 57, 65, 66, 68, 81, 100, 114, 119
Niemeyer the Rev. Peter	10, 25, 37, 42
Nockamixon (Cf. Ferndale, St. Luke's)	2, 10, 18, 22, 24, 25 47, 70, 74, 78, 132
Nockamixon Burial Grounds	18
Nonamaker, the Rev. Edgar	11
Norristown Conference	69, 85, 122, 127
Northampton, Neshaminy Mission	2, 13
North Penn Pastoral Association	60
North Penn Valley	16, 34, 54, 86, 90, 91, 119
Ohl, the Rev. Jeremiah F.	11, 81, 87, 99, 114, 116
Ottsville	2, 32, 34, 47, 70
Parish alignments	5, 7, 10, 11, 15, 17, 19, 20, 22, 24, 25, 32, 37, 39, 40, 42, 43, 44, 47, 52, 54, 56, 57, 60, 65, 69, 79, 81, 82, 83, 86, 87, 90, 93, 97, 99, 101, 113, 114, 119, 127, 129
Parish House	98
Parsonages	34, 44, 52, 60, 72, 83, 96, 98, 105, 114
Parsons, the Rev. Elmer E.	125
Pauls, the Rev. Howard S.	40, 52, 65, 101

Peace, Weisel	2, 14, 19
Peixoto, the Rev. Engelbert	16
Pennsburg Parish	7, 69
Perkasie, Trinity Lutheran	2, 63, 87
Perpetual care of cemeteries	6, 34, 111
Pfatteicher, the Rev. Ernest P.	17, 44, 52, 60, 65, 82, 85, 99, 106, 121
Philadelphia Lutheran Theo. Seminary	11, 17, 34, 44, 52, 54, 65, 81, 82, 83, 85, 87, 90, 92, 95, 104, 105, 106, 110, 122, 127, 128, 129
Phoebe Guild	119
Photographs, of pastors, the plan of	1
Port of Philadelphia	1
President of Conference	52, 57, 59, 60, 65, 66, 85, 95, 100, 114, 117, 119, 121, 122, 126
President of Synod	17, 44, 52, 59, 60, 65, 82, 85, 90, 99, 106, 121
Pritchard, the Rev. Thomas C.	83
Proclamation at cornerstone laying	80-81
Purpose of publication of book	1
Quakertwn, St. John's	2, 11, 57, 81, 91, 97, 100
Quakertown, Trinity Lutheran	2, 57, 112-115
Rapp, the Rev. Philip Henry	15, 19, 20, 22, 38, 42
Rauss, the Rev. Lucas	8, 15, 24
Rebenack, the Rev. John (K. or C.)	48, 50
Redeemer, South Langhorne	2, 126, 128
Reformed	45, 47, 60, 63, 97, 98, 101, 109
Reinbrecht, the Rev. Charles	52, 106
Reiter, the Rev. Daniel H.	16, 33, 39, 40, 41, 42, 57, 59, 68, 112, 114
Reiter, the Rev. Frederick	60, 115
Religious persecution and German refugees	1
Renninger, the Rev. Josiah S.	68, 69
Repass, the Rev. Bernard, ...	96
Rhoads, the Rev. Henry S.	25, 47, 60, 101
Richards, the Rev. Herbert F.	123, 127 128
Richland Center (Cf. Trinity, Quakertown)	
Richlandtown (Congregation and parish)	2, 39, 42, 55, 56, 57, 60, 63, 69, 97, 113, 114
Richlandtown Parish Record	57
Ridge Road Church (Cf. Jerusalem, Almont)	
Ridge Valley Parish	90
Ridge Valley, St. John's (Cf. Argus)	2, 42, 44, 65, 87, 90
Riegelsville, St. Peter's	2, 72, 75, 78
Rightmyer, the Rev. Peter M.	82
Ritchie, the Rev. Frank	83
Ritter, Rev. Irwin B.	68, 69
Ritter, the Rev. Norman Y.	11, 40, 60, 68, 81, 119, 121, 128
Rocky Boy Mission, Montana	110
Roeller, the Rev. Conrad	15
Roeller, the Rev. John G.	15, 38, 42, 43, 44, 48, 55, 60, 61, 66
Rohrig the Rev. August W.	122, 126
Ronge, the Rev. Paul R.	125
Roth, the Rev. John J.	15
Rubrecht, the Rev. G. Keller	122
Rudisill the Rev. Jacob	74
Sanno, the Rev. Frederick	10, 24, 25, 36
Saul, the Rev. Harry	125
Savacool, the Rev. Jacob	105
Schaeffer, the Rev. Charles F.	78, 92
Schaeffer, the Rev. John M.	15
Schantz, the Rev. Joseph	5
Schaum, the Rev. John J.	8

- Scheetz's Church (Cf. St. John's, Spinnerstown) 15
 Schertlein, the Rev. Jacob F. 42, 60, 83, 85, 121
 Schlitzer, the Rev. Charles C. 10, 15, 25, 36
 Schmidt, the Rev. Augustus H. 114, 122, 126
 Schmidt, the Rev. Nelson F. 8, 20, 30, 45, 55, 61, 77, 82, 107, 126
 Schoolhouses 8, 24
 Schrenk, the Rev. Rudolph 8
 Schultz, the Rev. Frederick 11, 57
 Sell, the Rev. Edward E. H. 43, 44, 91, 116, 117
 Sellersville Parish 2, 65, 86, 90, 133
 Sellersville, St. Michael's 83
 Shannon, the Rev. Samuel G. 83
 Sill, the Rev. George 52, 106
 Smith, the Rev. Atwood T. 34, 37, 52, 57, 69, 95, 109, 114
 Snyder, the Rev. Charles C. 85, 105
 Snyder, the Rev. Clarence M. 10
 "Solomon's Church" 2, 129, 134
 Southampton, Good Shepherd 2, 122, 123, 126, 134
 South Langhorne, Redeemer 2, 54, 91, 102, 106, 134
 South Perkasio, St. Andrew's 1, 2, 4, 38, 50, 131
 Spinnerstown, St. John's 2, 10, 15, 18, 19, 22, 23, 24, 25, 37, 47, 132
 Springfield, Trinity 2, 22, 24, 101, 134
 Springtown Christ's 47
 Springtown Parish 2, 82-85, 133
 St. Andrew's S. Perkasio (Cf. South Perkasio) 2, 80-82, 133
 St. James', Chalfont 85
 St. John's, Quakertown (Cf. Quakertown) 59, 60
 St. John's, Ridge Valley (Cf. Ridge Valley or Argus) 95
 St. John's, Spinnerstown (Cf. Spinnerstown) 72
 St. Luke's, Croydon 34
 St. Luke's, Dublin 13
 S. Luke's, Nockamixon 34, 57
 St. Matthew's, Keller's (Cf. Keller's) 11, 99
 St. Michael's, Sellersville (Cf. Sellersville) 25, 39, 43, 47, 74, 85, 101
 St. Paul's, Applebachsville 125
 St. Paul's, Doylestown 85
 St. Peter's, Hilltown 7, 8, 14
 St. Peter's, Riegelsville (Cf. Riegelsville) 8, 11, 14, 15, 81, 107, 132
 St. Peter's, Tohickon 11, 17, 57, 59, 60, 81
 "Stange Kirch" 37
 Steinhauer, the Rev. Arthur 2, 116-121, 134
 Steinhauer, the Rev. Donald 2
 Sterner, the Rev. Leidy 2
 Stopp, the Rev. Samuel A. B. 2
 "Straw Church" 2
 Sunday School Convention 2
 Swedish Lutherans 2
 Swope Graveyard at Tinicum 2
 Senior of Synod 2
 Synodical changes 2
 Thomas, the Rev. Theodore B. 2
 Three Lane's End (Cf. Richlandtown) 2
 Tinicum, Christ's, ... 2, 8, 15, 19, 22, 24, 27-37, 47, 57, 70, 132
 Tinicum Evan. Lutheran, Upper Tinicum 2, 22, 37, 47, 72, 74, 77-79, 133
 "Tohecka" 7, 8, 14
 Tohickon (Cf. Peace, Weisel) 8, 11, 14, 15, 81, 107, 132
 Trafford, the Rev. Edward H. 11, 17, 57, 59, 60, 81
 Trauger, the Rev. Jordan C. 37
 Trinity, Perkasio 2, 116-121, 134
 Trinity, Pleasant Valley (Cf. Springfield)

Trinity, Quakertown	2, 112-115, 134
Trumbauersville, Christ's	2, 10, 38, 57, 60, 112, 113, 132
Union Churches	10, 15, 19, 20, 38, 43, 44, 45, 46, 60, 63, 72, 75, 77, 80, 86, 87, 91, 97, 101, 103, 107
Union Sunday Schools	50, 71, 74, 87, 104, 109
United Lutheran Church	96
Urich, the Rev. Frank M.	33, 57, 100
Van Dieren, the Rev. Bernard	13, 14
Waage, the Rev. Frederick	5, 6, 39, 42, 43, 44, 55, 60, 61, 63, 66
Waage, the Rev. Oswin F.	5, 6, 39, 40, 42, 43, 113, 114
Wagner, the Rev. Reuben	93
Waidelich, the Rev. John H.	5, 33, 40, 44, 57, 59, 60, 63, 65, 66, 90, 113, 114, 116, 117
Walz, the Rev. Adolph	63, 66
Walz, the Rev. Geo. Frederick	16, 32, 86, 87, 91, 107, 114
Walther, the Rev. Conrad	8
Weiland, the Rev. John	50
Weisel, Peace	(Cf. Tohickon)
Welden, the Rev. Christian F.	10, 22, 25, 47, 93
Weller, the Rev. Harvey A.	34, 40, 57
Whitcar, the Rev. Charles P.	83
Wichterman, the Rev. George J.	10, 25
Williams, the Rev. John	83
Wilcox, the Rev. John, ...	72, 77, 79
Wisser, the Rev. Phaon P.	63, 66
Wohlsen, the Rev. Peter N.	100
Women's Missionary Societies, ...	11, 52, 68, 74, 90, 95, 104, 109, 119
Yeager the Rev. John C.	22, 25, 48
Yeager, the Rev. Nathan	72, 79
Yehl, the Rev. Elias A.	68, 69
Yeiser, the Rev.	83
Yerger, the Rev. Nathan	5, 59, 60, 66, 114, 121
Young People's Society	52, 68, 75, 110
Young Women's Missionary Societies, ...	36, 52, 96, 106, 110
Ziegenfuss, the Rev. Samuel A.	43, 87
Zion's, Bristol	2, 122, 134
Zion's, Zion Hill, ...	2, 7, 8, 11, 56, 57, 67-69, 81, 133

INDEX B

An Index of the names of the Pastors, arranged alphabetically (the first page indicated denotes the biography and the second numeral, enclosed in parenthesis, indicates the photograph of the man.)

	Page		Page
Ahl, Peter	137	Biemuller, Andreas	138 (123)
Andrea, John	137	Brobst, Charles F.	138 (53)
Andrews, Edwin W.	137 (65)	Buehler, Wm. R.	138
Becker, James L.	137 (89)	Campanius, John	138
Behler, Preston A.	137 (53)	Carty, Arthur C.	138 (127)
Berkemeyer, F.	137 (12-94-99)	Cassaday, Ernest R.	139 (127)
Bertolet, U. S. G.	137 (130)	Cole, John I.	139 (21)
Bickel, Henry M.	138 (84)	Coleman, David L.	139 (94)

INDEX B

207

Collins, Benjamin B.	139 (84)	Mattern, John W.	149 (68)
Cope, Mahlon F.	139 (12)	Maurer, Jacob E.	149 (84)
Craig, George W.	139	Mayne, Joseph W.	149 (35)
Cressman, Mark	139 (84)	McCron, John	149 (76)
Dannapfel, Chas. B.	140	Melchior, Oliver H.	149 (26)
Daugherty, Silas D.	140 (124)	Mensch, John N.	149
Delp, William S.	140 (84)	Miller, Charles P.	150 (35)
Diehl, George	140 (76)	Miller, Curtis A.	150 (53)
Diehl, Samuel	140 (21)	Miller Edwin L.	150 (94)
Emory, William S.	140 (35)	Miller, Fred. J.	150
Enderlein, John M.	141	Miller, Henry S.	150 (12-35)
Espig, Christian	141	Miller, Jacob	150 (6)
Faber, George E.	141 (84)	Miller, Raymond C.	151 (76)
Fetter, Clinton R.	141 (16)	Morell, Elijah S.	151 (84)
Fisher, Allen S.	141 (35)	Muhlenberg, Fred. A.	151 (6)
Fitting, Harry W.	141 (99)	Muhlenberg, Henry M.	151 (6)
Fleck, Cyrus L.	141 (76)	Myers, Linden F. M.	151 (84)
Fluck, William A.	142 (35)	Neikirk, R. Henry	151 (76)
Frederici, John A.	142	Nickel, Warren	151 (12)
Frederici, Solomon	142	Niemeyer, Peter F.	152
Fretz, Franklin K.	142 (99)	Ohl, Jeremiah F.	152 (12-99)
Fritz, John H.	142	Parsons, Elmer E.	152
Furman, Wilmer F.	142 (12-16)	Paules, Howard S.	152 (53)
Gardner, George C.	142 (12-99)	Peixoto, Englebert	152 (16)
Geissenhainer, F. W.	143	Rapp, Philip	152
Groff, Johnson R.	143 (94)	Rauss, Lucas	152
Groh, Leonard S.	143 (12-58)	Rebenack, John	153
Grossman, Henry C.	143 (84)	Reiter, Daniel H.	153
Haase, Otto	143	Renninger, Josiah S.	153
Hackenberg, Jacob	143 (84)	Repass, Bernard	153 (94)
Harter, Norman N.	143 (127)	Rhoads, Henry S.	153 (26)
Hartzel, Jonas M.	144 (84)	Richards, Herbert	153 (127)
Hashinger, Wm. R.	144	Rightmyer, Peter M.	154 (84)
Hassler, John W.	144 (84)	Ritchie, Frank C.	154 (84)
Hays, Clifford	144 (124)	Ritter, Irwin B.	154 (68)
Hecht, Anthony	144	Ritter, Norman Y.	154 (12-116-127)
Heilig, George	144 (94)	Roeller, Conrad	154
Heilig, Theophilus	145 (76)	Roeller, John G.	154 (16)
Heist, William S.	145 (127)	Rohrig, August W.	155 (127)
Hillpot, Joseph	145 (58)	Ronge, Paul R.	155 (124)
Horne, Abraham R.	145 (94)	Roth, John J.	155
Hunton, William L.	145 (127)	Rubrecht, G. Keller	155 (123)
Jacoby, Robert M.	146	Rudisill, Jacob E.	155 (76)
Jefferis, Charles W.	146 (94)	Rudman, Andrew	155
Keedy, Cornelius	146 (76)	Sanno, Frederick W.	156
Kemmerer, Wm. B.	146 (12-53-58)	Saul, Harry L.	156 (124)
Kern, Rufus E.	146 (12)	Schaeffer, Charles F.	156 (93)
Kidd, Elmer E.	146 (65)	Schaeffer, John M.	156
Kingsley, Robt. F.	146	Schaum, John H.	156
Kistler, Henry M.	147 (6)	Schertlein, Jacob F.	156
Kistler, Reuben B.	147 (12-58)	Schlitzer, Chales C.	156 (58-84)
Kistler, William U.	147 (6)	Schmidt, Augustus	156
Koser, David T.	147 (76)	Schmidt, Nelson F.	157 (123)
Kramer, John P. F.	147	Schrenk, Ludolph	157
Kuehner, Milton J.	147 (53)	Schultz, Frederick	157
Kurtz, J. William	147	Schwarbach, John	157
Landis, Elbert E.	148	Sell, Edward H. M.	157
Laury, Preston A.	148 (64)	Shannon, Samuel G.	158 (84)
Lazarus, George M.	148 (12-84-99)	Sill, George	158 (84)
Lizel, John W.	148	Smith, Atwood T.	158 (53)
Lynch, Robert B.	148 (35)	Snyder, Charles C.	158 (35)
Mann, William J.	148 (93)	Steinhauer, Arthur	158 (123)

Steinhauer, Donald	158 (84)	Weiland, John	160
Stopp, Samuel A. B.	158 (94)	Welden, Christian F.	161 (12-35)
Thomas, Theodore B.	159 (124)	Whitcar, Charles P.	161
Trafford, Edward H.	159 (12-16)	Wichterman, George J.	161
Urich, Frank M.	159 (99)	Williams, John R.	161 (84)
Van Dieren, Bernard	159	Willox, John	161 (76)
Waage, Frederick	159 (6)	Wisser, Phaon P.	161 (65)
Waage, Oswin F.	159 (6)	Wohlsen, Peter N.	161 (99)
Wagner, Reuben S.	160 (94)	Yeager, John C.	162
Waidelich, John H.	160 (89)	Yeager, Nathan	162 (76)
Walther, Conrad D.	160	Yehl, Elias A.	162 (68)
Walz, Adolph F.	160 (65)	Yerger, Nathan B.	162 (115)
Walz, G. Frederick	160 (16)	Ziegenfuss, Samuel	162 (89)

INDEX C

ON THE RESTUDY OF THE INDIANS

Alliances of the Indians with the settlers	171, 172, 174, 175
American Indian Civilizations,	166
Annihilation of the Indians by the colonists,	172, 174, 175, 180
Archaeological research in Bucks County,	170
Attitude of the Indians toward Missions,	175, 180, 195
Attitude of the Swedes toward the Indians,	174, 197, 198
Bibliography of the Restudy of the Indians,	164-5
Bucks County Indian sites,	170, 171, 174, 178, 182, 185
Bucks County Indian Trading Post,	197
The Campanius Catechism,	190, 192, 193
Catholic Missions,	186, 187, 188
Classifications of the American Indians,	171, 173, 178
Constant migrations of the Indians,	175, 176, 180, 193
Contributions by the American Indians	184-5
Correspondences from Sweden,	190
Data concerning Missions submitted by Dr. Amandus Johnson	199
Effects of early Missions,	187
Evidences concerning Lutheran Missions	189, 192, 193, 197, 198-199
French Missions,	187
Generalities concerning Indians are contrary to fact,	166, 169, 170
History of the Indians is a drama of mighty proportions,	163
History of the Lenape Indians,	178, 180, 189
Indians belonging to the Stone Age,	166, 171
Indians were the children of Nature,	168, 170
Lenape lands sold in Bucks County,	178
The Lenape Stone was an authentic history,	182
Moravian Missions,	176, 189
The Names of prominent Indians,	173
Numerical strength of the Indians,	170, 171
Protestant Missions,	187, 188, 189-200
Reactionary Indian religion,	168, 187, 197
Religion and morality of the Indians,	168
Spanish Missions,	186
Swedish Missions compared with Rocky Boy Mission,	195
Testimony of Dr. F. G. Speck, concerning the Catechism,	194
Universal effort to Christianize the Indians,	186, 188

